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AN  
ESSAY  
ON  
NATIONAL PRIDE,  
WHETHER ARISING FROM EXCELLENCIES REAL OR IMAGINARY:  
WITH AN EXAMINATION OF ITS  
*Advantages and Disadvantages;*  
AND OBSERVATIONS ON  
RELIGIOUS, REPUBLICAN AND MONARCHICAL  
PRIDE.

---

*Translated from the German of*  
**JOHN GEORGE ZIMMERMANN,**  
Counsellor and Chief Physician to his Britannic Majesty, &c. &c.

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*WITH NOTES BY THE TRANSLATOR.*

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1805.



THE  
TRANSLATOR'S PREFACE.

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*THIS little work, which is strongly marked with that freedom of opinion and originality of sentiment by which its author was eminently distinguished, first appeared in the year 1758. The estimation in which it was held by the public is sufficiently attested by the rapidity of its sale, and the extensive demand which soon exhausted several successive editions. It was not to the fellow-citizens of the author, or to the nation in whose language it was written, that the circulation of this performance was confined; foreign countries were eager to naturalize the interesting stranger, and to pay him that tribute of applause which was so justly his due. This was not the result of a momentary impulse of admiration; the merits of Zimmermann still continue to be highly appreciated,\* and his works will be relished as long as the*

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\* It is a coincidence no less singular than it is honorable to the memory of Zimmermann, that, at the very time when this collection of Modern Classic writers was begun with his Treatises "On Solitude," and "National Pride," the same works were selected to commence a series of Italian translations of the best German prose-writers, undertaken at Florence.

love of virtue, and a taste for literary excellence shall prevail.

England was not without its version of the *Essay on National Pride*, but unfortunately, the task fell into hands that were wholly incompetent to its execution, and this is undoubtedly the cause why the work is much less known in this country than it deserves to be. To rescue this portion of Zimmermann's writings from neglect, and to exhibit him in a dress more worthy of his distinguished character, has been my ambition in the present translation.

It may perhaps be necessary to remark, that, in the course of nearly half a century, a very great change has taken place, not only in many popular sentiments and opinions, but likewise in the government and constitution of several European states. In consequence of these revolutions in their political as well as moral system, many observations, which, at the time the author wrote, were perfectly just, are now no longer applicable. As these passages, however, cannot possibly mislead the reader whose information has kept pace with the revolution of the times, it was thought fit to retain them, in order to present the work without mutilation or retrenchment.

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# CONTENTS.

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	PAGE
<b>PREFACE</b> .....	1
<i>CHAP. I.</i>	
<b>Of National Pride in general</b> .....	3
<i>CHAP. II.</i>	
<b>Of the Pride of Individuals and of distinct Classes of Men</b> .....	8
<i>CHAP. III.</i>	
<b>Of the Pride of whole Nations</b> .....	24
<i>CHAP. IV.</i>	
<b>Of National Pride arising from imaginary Advantages</b> .....	36
<i>CHAP. V.</i>	
<b>Of Pride grounded on the imaginary Antiquity and the imaginary Nobility of a Nation</b> .....	40
<i>CHAP. VI.</i>	
<b>Of Religious Pride</b> .....	48
<i>CHAP. VII.</i>	
<b>Of the Pride arising from imaginary Liberty, Valor, Power and Importance</b> .....	60
<i>CHAP. VIII.</i>	
<b>Of the Pride that arises from the Ignorance of foreign Affairs</b> .....	67
<i>CHAP. IX.</i>	
<b>Of the Pride arising from Ignorance in general</b> .....	72
<i>CHAP. X.</i>	
<b>Observations on some Advantages and Disadvantages of National Pride arising from imaginary Superiority</b> .....	86
<i>CHAP. XI.</i>	
<b>Of the Pride arising from real Advantages</b> .....	105

CONTENTS.		PAGE
<i>CHAP. XII.</i>		
Of the Pride excited in a Nation by the Recollection of the Valor of its Ancestors .....		119
<i>CHAP. XIII.</i>		
Of the Pride arising from the Reputation acquired by the Arts and Sciences .....		123
<i>CHAP. XIV.</i>		
Of the Pride excited in a Nation by its Form of Government ....		138
<i>CHAP. XV.</i>		
Of Republican Pride .....		140
<i>CHAP. XVI.</i>		
Of Pride in Monarchies .....		155
<i>CHAP. XVII.</i>		
Observations on some Advantages and Disadvantages of National Pride arising from real Excellencies .....		164







NATIONAL PRIDE.



Univ. del.

S. Noble sc.





## PREFACE

TO THE  
FOURTH AND SUBSEQUENT EDITIONS.

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*THIS little work has been generally read from Paris to Stockholm. By means of a third edition printed without my knowledge at the Imperial Printing-Office at Vienna, it has again circulated through so many hands, that I was desirous of making it less unworthy of such extensive notice. I have therefore endeavored in the fourth edition to give more animation to different parts of the work; I have omitted many passages, and introduced many new ones; I have every where written like a free man, have often suffered others to think for me, and have sometimes thought for myself.*

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ESSAY  
ON  
*NATIONAL PRIDE.*

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*CHAP. I.*

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OF NATIONAL PRIDE IN GENERAL.

NOTHING is more common than pride. From the throne to the cottage, from the monarch to the beggar, every one imagines that he enjoys a certain pre-eminence above the rest of his species, and looks down on his fellow-creatures with haughty compassion, and contemptuous pity.

Self-conceit is the foible of almost every nation. There are few nations, the individuals of which do not ascribe to themselves a superiority over others, on account of certain advantages which their nation collectively enjoys. Almost every people, whether great or small, values itself on some peculiar excellence, and has a certain disposition to regard every thing relating to the point of honor, in a very different light from that in which it actually appears. Modesty and equity are in the eyes of most nations virtues belonging to another world. The former requires that we should

not arrogate more to ourselves than is right, and the latter enjoins us to treat every one with due respect. A powerful sovereign may subdue a small republic, but he can never completely humble it; he may deprive its citizens of every thing but their good opinion of themselves. The Doge of Genoa, who had the honor to beg pardon of Louis XIV. at Versailles, for having given him the trouble to bombard his native city, saw nothing at the court of that monarch of such consequence as himself.

The advantages of a nation are either imaginary or real. A nation is arrogant when it unjustly prides itself on imaginary excellencies; it is rendered proud by too high a sense of its real merits. This sense is often very just, and therefore it is sometimes called a noble pride; arrogance, on the contrary, cannot be noble, because it invariably indicates an unjust and extravagant opinion of ourselves. Self-esteem in general proceeds from a sense of our real or imaginary worth; and contempt of others from their real or imaginary defects. National pride arises from the partial comparison made by a nation between the advantages it possesses, or fancies that it possesses, and those of which, in its opinion, other nations are deficient.

The subject of my observations demands uncommon freedom of judgment, but likewise that attention to equity, which shall leave no room for just complaints against the author. To attack men in the tenderest part, to expose in glaring colors the foibles of powerful nations, to remove the veil of prejudice and all exterior disguise, and to represent men and their actions to the reader, so as to

give offence to none, in a manner equally remote from servile flattery and petulant satire, is an undertaking of no small difficulty.

I am well aware that it is impossible to prevent misconceptions. I shall frequently delineate the particular foible of a nation with a single trait, afforded by some individual of that nation. I should be totally misunderstood, were I for this reason to be reproached with drawing general conclusions from a few observations, and charging a whole nation with the foibles of individuals belonging to it. I am not indeed apprehensive, that, by exposing national failings which are fit subjects of satire, I shall offend the more refined portion of any nation, or even any individual of merit.

There is not a country which does not afford eminent characters of every description. I even vindicate in this work the just claims of every nation to esteem, against the selfish system of exclusion adopted by some. I honor and respect persons of merit, of whatever nation and religion they may be; I am proud of their friendship. But this does not blind me to the ridiculous foibles of their nations; and this I beg to be understood, for instance, with respect to the Spaniards. Those would form a very incorrect idea of my real sentiments and the tenor of my life, who should conceive from my writings that I entertain an aversion to the English, whom, on the contrary, I consider the most distinguished nation in the world: and yet I have many charges to advance against them. Notwithstanding my censures, I love the French, and for many of them I have the most sincere regard. The Italians are likewise highly interesting to me, on



account of their talents and the strength of their passions: nevertheless none of these nations escapes my lash.

I cannot refrain from smiling at some observations contained in a French work, in which it is asserted, that I often give my readers occasion to suppose that I did not intend to include every nation in my satire; that I ought to have cast my eyes around me, and to have given such instances of pride as had fallen under my own observation; and that it would have been as easy to find in Germany examples of the ridiculous pride with which I am so fond of diverting myself, as to perceive it in the French, the Spaniards, and the English.

This assertion requires a little correction. Individual instances of the most ridiculous pride may be found in abundance in the German universities, the imperial cities, among the nobility, and in every class of society in Germany. But examples of a silly national pride are, in general, extremely rare in a nation which despises the works of native artists, which is the first to ridicule its own poets, which extols to the skies the productions and literature of foreign countries, and whose pretensions never clash with those of any other people, excepting with those of the little nation of the Swiss. With what justice could I have ridiculed the honest Germans for a few solitary traits of national pride, when the greatest writer of our age reproaches them with the want of that reputed folly as a material national defect. "There is in Europe a nation," says this writer in the preface to a *History of Frogs*, "surpassing all others in perseverance and industry; and equally fertile in men of genius and invention; not

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*Of national pride in general.*

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addicted to voluptuous pleasures, and the bravest among the brave. Yet this nation despises, and even hates itself; purchasing, praising, and imitating only what is foreign. The individuals of this nation imagine that there can be no elegance of dress, no good living, nor convenient habitations, unless their clothing, their wines, their cooks, their taylor, and their architects are brought at a great expence from other countries, and even from such as are inhabited by enemies. They confine their applause entirely to the wit, the understanding, and erudition of foreigners, to poets who write in foreign languages and to the painters of other countries. For the history of their native land the partial and erroneous statements of foreign historians are alone read and admired."

I leave to others the examination of these well-meant reproaches, and shall content myself with informing this French critic that I am not a German, though to him I may appear to write exactly like one.

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Of the pride of individuals and of distinct classes of men.

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## CHAP. II.

### OF THE PRIDE OF INDIVIDUALS AND OF DISTINCT CLASSES OF MEN.

**FOLLY** sways the sceptre of the world, and all more or less wear her livery, her fools-caps, and the insignia of her order. The generality of mankind are vain ; most men value themselves above all the rest of their species, and esteem none but those who resemble themselves.

Men are proud, and the reason why pride is so very general, is, because all pride proceeds from egotism. This egotism was not originally implanted in human nature like that self-love which impels every animal to study its own preservation. It appears to be a factitious idea, which must have sprung up in a state of society, when one person was enabled to compare himself with another. Thus it insinuates itself into all our sentiments and is blended with all our actions. We entertain too favorable an opinion of ourselves, not to feel a certain secret complacency on comparing ourselves with others. This disposition to make comparisons the sensible man possesses in common with the shallow mind ; but it is absurd only in the latter, whose comparisons are always extremely unjust.

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Egotism.

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Egotism is the parent of vanity, arrogance, pride and haughtiness. According to the difference of disposition, education, mode of life, society, situation, rank and wealth, egotism appears in this or the other shape. In little minds it is, under every possible form, a folly; in men of superior understanding its extravagancies are checked by reason. In all it is cherished either openly or secretly at the expense of others, particularly when it is the only antidote to the malignity of many weak minds against one man of brilliant talents.

The egotism of one must necessarily clash with that of another, and consequently increase by the opposition. He who is not sufficiently esteemed by another, values himself the more highly; while, on the contrary, he entertains a still greater contempt for his opponent, and thus incites him likewise to exalt himself in his own esteem. But egotism has also opened a way to the most exquisite gratification, by the tacit agreement into which all mankind appear to have entered, to love, to a certain degree in others that which they value in themselves. As in both cases egotism, in vivacious dispositions, is converted into a passion, it leads us into innumerable errors; because in every circumstance passion confines our attention to one side of the subject, and we see in it nothing but what we wish to discover.

Our beloved selves are ever present to our view. As a lover sees and attends to nothing but the object of his passion, so the egotist sees and notices nothing but himself. Every thing that does not correspond with his manner of seeing and thinking excites his indignation; he resembles the young

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Egotism.

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Englishman, who a few years since strolled about the country round Lausanne, and holding his sword to the breast of every peasant he met, obliged him to acknowledge, that a young lady of Geneva, whom he named, was the handsomest woman in the world.

As we love ourselves above all others, so we likewise prefer ourselves to every other person. We imagine that our way of thinking on every subject is right, and consequently preferable to that of others who are of a different opinion ; when others think like us, it is nothing but ourselves that we love in them. Misled by these selfish notions, we wish others to esteem us as highly as we esteem ourselves. We, however, know by experience, that our ideas, sentiments, and opinions, please another only in as far as they correspond with his ideas, sentiments, and opinions. We, therefore, find ourselves compelled by vanity to esteem in others that conformity of ideas which insures us their respect : on the contrary, we hate the nonconformity of their ideas with ours, because we know for certain that they must hate, or at least despise us on the same account. Another reason why the generality of mankind esteem themselves above others is, that, lulled in the soft lap of self-complacency, they never take the trouble to examine, whether another may not perhaps think better and be more worthy of esteem than they.

These positions, deduced by the most acute philosophers from nature, and proved by the daily experience of every observer of mankind to be true, afford an explanation of many ludicrous phenomena, of which we are ourselves eye-witnesses, or

which are recorded in the history of man, that is, in the history of human frailties. All these phenomena are consequences of self-love, either as relating to one's self or to others.

Man considers himself as the centre of all created objects. This minute point, the earth, has always teemed with people, who have imagined, that the sun shone only to dispense for them his genial warmth; that the starry worlds sprinkled over the firmament, and the whole of this incomprehensible universe, were created with no other view than to anticipate their wants, to amuse their minds, and to gratify their senses. Many particular classes of men have cherished the idea, that they are the principal, if not the sole object of the attention of Providence. In consequence of this notion, they have attributed innumerable occurrences in the ordinary course of things to an immediate dispensation of the Deity in their favor, conformably to the suggestions of their prejudices, their passions, their interest, or their vanity.

Follies of a similar kind may be observed among every class of individuals. Each, in his own eyes, is an object of the utmost importance. If he allows another to be superior to himself, it is only because he believes him to be more esteemed; but, at the same time, he is very far from thinking in his heart, that such a person is more worthy of regard. The greatest man in every profession is, he whom each admits to be the next to himself. After the battle of Salamis, all the officers were obliged to name upon oath at the altar of Neptune, the man who had behaved the best in that glorious engage-

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Anecdote of a French dancing-master.

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ment. Each reserved the first place for himself, but bestowed the second on Themistocles.

Every man sets the highest value on his peculiar taste and science, and even regards one who is incapable of acquiring that science, as unfit for any. The sportsman fancies, that, in the other world, he shall pursue his favorite amusement from one planet to another. The chemist has no doubt but that all the elect in heaven read Paracelsus. A French dancing-master at London once asked a friend whether Mr. Harley was actually created Earl of Oxford and Lord High-Treasurer of England; and being answered in the affirmative: "I wonder," he exclaimed, "what the queen could see in that Harley. I threw away two years on the blockhead and could not teach him to dance at last."

Self-love raises a man above his true standard, and inspires him with erroneous ideas of the value of objects. Every prince must have his ambassadors, every marquis his pages, and every citizen's wife the equipage of a lady. The blockhead boasts of his understanding, the knave of his honor, the ideot of his good sense, the hypocrite of his piety, the patrician of his nobility, and every old maid of her chastity, though perhaps it was never put to the test. An insignificant person always speaks of himself in company with far greater confidence than the man of merit. No shallow fribble would exchange his accomplishments for the talents of a man of genius. No species of merit is of any weight in the eyes of a wealthy knave. No virtue can sustain a comparison with the shabby tinsel of the titled beggar.

The egotist despises every one who does not think as he thinks, nor esteem what he esteems. The loungers despise the madman who condemns himself to incessant occupations. The sportsman entertains the most sovereign contempt for him who cannot talk of hunting and shooting, and the games'er for the fool who cannot play at cards. The sluggish burgomaster, or the counsellor who dispatches bottles and causes with equal celerity, asks, with haughty self-sufficiency, what the idler is fit for, who has leisure to write a book. Refined sentiments appear ridiculous and absurd to him who is insensible to them. To a vulgar mind gross obscenities and rude jokes afford high gratification. Knowledge, understanding, and goodness of heart, are terms of no import with females, whose idol is a coxcomb, and whose portion is a fool. Men of coarse taste regard a fine face, sparkling eyes, and a graceful demeanor in the fair sex as mere trifles. Mercantile souls, who value a woman only according to her portion, are incapable of comprehending how a fine understanding, delicacy of sentiment, and a benevolent heart, can be preferred to insipidity with a fortune. The endeavors of a youthful female to captivate and to charm, are downright immodesty in the censorious eye of the wrinkled prude.

From the most extravagant egotism proceeds that exclusive good opinion of themselves, with regard to devotion and the performance of religious duties, which is entertained by those who look down with inexpressible contempt on every one who does not make an equal parade of sanctity. It is true, not a day passes, on which some innocent victim is



not sacrificed by persons of this description on the altar of their passions. Scandal is very often their food, and slander their delight; rancor is the fire which animates their conversation, and revenge the spring of their actions. Many of them are lascivious, quarrelsome, arrogant, avaricious, hard-hearted, and cruel; the commotion occasioned in their souls by the loss of a crown, exceeds that of an earthquake; and under the cloak of piety they violate the most common principles of honesty. They are, indeed, distinguished by a strict attendance at divine worship, and a scrupulous observance of every festival. None has the word christianity so perpetually on his lips, none manifests such excessive tenderness in the apartments of the sick and dying; none pays such profound respect to the spiritual instructor, and none exclaims so loudly against the rapid increase of infidelity. These people, however, notwithstanding all their hypocrisy, deceive their own consciences much more than the world; for every honest mind holds their piety in abhorrence, and every man of sound understanding laughs at their spiritual pride.

This partiality in judging, together with the contempt and censure which it engenders, extends to all characters, ranks, and professions. Persons of opposite dispositions, of different ages and tastes, appear to each other insipid, ridiculous, vicious and criminal. All extol the advantages they themselves possess, and despise all those qualities and accomplishments in which they are deficient:

“ Thus one fool sets himself above another,  
And shakes his empty noddle at his brother.”

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*The shallow and the enlightened mind excite reciprocal reproach.*

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Shallow minds likewise cherish a superlative contempt for men of enlightened understandings, and are incessantly tormenting them with the detail of their trivial ideas and concerns. The latter manifest a certain indifference towards the silly subjects that afford delight to vacant minds; they sigh over the invariable daily repetition of conversation and sentiments which neither move nor entertain. A vulgar mind, capable only of the most ordinary occupations, thinks that these occupations alone are useful, honorable and important; and considers that time as lost which others do not pass in the same manner. Such a person pities the fools who are engaged in the attainment of knowledge and the improvement of their minds, and cannot be satisfied with those ideas which present themselves when gazing out of the window or walking before the door. Hence the shallow and the enlightened mind mutually excite in each other the utmost lassitude and disgust; and both revenge themselves for these disagreeable sensations by reciprocal contempt.

People of every rank and profession despise those of another, according to the ideas they form of the pre-eminence of that to which they themselves belong. The citizen despises the farmer; the naval officer the military man; the military man the civilian; the civilian the ecclesiastic. The ecclesiastic of one sect as heartily despises those of another, and the courtier looks down with contempt upon them all.

This mutual contempt of each other is as strongly manifested by men of learning as by the most illiterate. There are few of the former who do not

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Anecdote of a French mathematician.

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consider their favorite science as the centre of all knowledge ; most of them are indifferent to every thing that has no affinity to their particular hobby-horse. The natural philosopher is not at all interested in the opinions and conjectures of the philologist ; and the botanist thinks the astronomer beneath his notice. The lawyer cannot hear the name of a physician pronounced without disdain ; and he whose reputation is grounded on electrical experiments wonders how the world can trifle away their time in silly political discussions.

In the opinion of an agriculturist one farmer is worth a hundred wits. The naturalist smiles contemptuously at the moralist, who thinks the observation of man and his actions more important than the observation of the manners and habits of frogs. The mathematician despises all the rest of mankind, and to the metaphysician he is himself an object of contempt. In a company in France, the question was once asked : " What is a metaphysician ?"—" A man who knows nothing," replied a professor of mathematics. If, at the present time, the chemists, the naturalists, the physicians, and the moralists of Paris were to be asked : " What is a mathematician ?" they would all reply : " A man who knows nothing."

The writers of prose entertain a hearty contempt for each other. Some pride themselves on their prolixity, and others on their good-sense. The former retail all they know, the latter record only what is worthy of being known. The former scrape together all that has been known since the deluge ; not content with this, they enlarge on their subject, till the reader sinks into a profound slumber. To

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Contempt of authors for each other.

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such the writer of a folio appears a gigantic genius, while he who has not exceeded a duodecimo is a mere fool. They consider it a sign of stupidity, when he, who selects only what is essential, says no more than deserves to be recorded. Every work that shews taste, judgment and elegance, is branded by them with the epithets of illiterate, frivolous; and light. These learned gentlemen denominate the other class coxcombs, while the latter think a fools-cap the fittest ornament for the head of the dull, formal pedant.

Poets despise prose-writers, because every body speaks in prose. They despise the age in which they live, when their works, destined for immortality, expire in the birth; they likewise entertain the most sovereign contempt for each other, and this of all their debts they take the greatest pleasure in paying. As their tempers are much more irritable than those of other men, they are not satisfied with despising for themselves what appears deserving of contempt. As he who lives among wolves must howl with wolves; so those who have any regard for their reputation must join their sect, or submit to the execution of one of Solon's laws, by which all those were declared infamous, who in any serious disturbance embraced neither party, and were consequently insensible to the misfortunes of their country, or even made a merit of this insensibility. The poet's lips overflow alternately with panegyric or invective of the same person; according as you flatter or offend his self-conceit you are a genius or a blockhead.

Hence it appears that all men despise each other, in as far as they are slaves of self-conceit; and

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Contempt of persons of different sentiments for each other.

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with the generality, this is manifestly the case. Small, indeed, is the number of candid minds, who, with philosophic resolution, weigh their merits against those of others, and scruple not to acknowledge their own deficiencies.

The agreement or disagreement of sentiments and ideas, is the infallible guarantee of approbation or contempt. He who obtains the applause of narrow minds, is often suspected of a resemblance to them; a reflection which affords the most soothing consolation to men of genius, amid the hatred and persecutions of the ignorant and the shallow. For this reason we form a mean opinion of a stranger, when we hear him praised by a man of a little mind, for the attractive powers of nature are nowhere so manifest as in the fraternity of dulness. Where the sovereign is a blockhead, all posts of honor are filled with persons of the same description. When a man of a shallow mind is placed at the head of any government, all those who resemble him fly, like insects animated by the genial warmth of spring, from their obscure retreats to court, as to their element. The throne is then surrounded by worthless wretches; folly and absurdity rule with absolute sway. People of sense and merit retire from the disgusting scene, assured of the contempt and hatred of a fraternity, by whom nothing but what bears their own impression is honored and esteemed.

Besides egotism there is another distinct source of satisfaction with ourselves and contempt of others, which combines with self-love to constitute pride. The sentiments, ideas, opinions, and mode of thinking of men, very often depend in some measure on

the objects by which they are surrounded, on the society, the place, the country in which they live. These generally give the tone to the ideas of individuals, and these ideas are made the standard of decency, truth, rectitude, goodness, and beauty.

He who has neither travelled nor read, and who shuns the society of those who know more than himself, is apt to acquire contracted ideas. His eyes are open only to the objects around him ; he imagines that all beyond the insignificant spot which he inhabits consists of desert islands and dreary wastes ; or he makes himself and his situation the standard by which he judges of every thing beyond his horizon. He resembles the Parisian cockney, described in the " Excursion from Paris to St. Cloud," who imagines, that the hills which bound the prospect are uninhabited, and because wild chesnuts grow on the trees which border the promenades of that metropolis, he concludes, that every kind of vegetable and grain is produced in the same manner.

This connection with the objects around us produces the habit of judging every remote object by the standard of the place where we reside, and the notions, which are current there. Hence it does not appear ridiculous at Paris, if five or six persons go out a shooting in a coach, equipped in jack-boots, bag-wigs, musquets, swords, and pistols, and place themselves each behind a particular tree, ready to fire at the first hare that happens to pass that way\*.

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\* This ludicrous picture the author has borrowed from Dr. Smollett, who, in his Travels, says : " In the character of the French, considered as a people, there are undoubt-

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Anecdote of a Swiss.

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Hence it is that the negroes represent the devil white and their gods black; from the same cause certain nations painted the goddess of love with breasts that reached to her knees. Hence likewise when a person was once describing to an honest Swiss what a king was, he asked with an air of disdain: "Has a king an hundred head of cattle on his hill?" He who enjoys some consideration in the place of his residence, conceives himself entitled to the same every where else. At the congress at Baden \* all the ministers once dined together in public. This spectacle drew together a great number of people, and Marshal Villars, seeing among them a very handsome young female, was about to kiss her, when a diminutive Zurich, with bandy legs and a huge head, darted from among the crowd and furiously exclaimed: "Keep off, marshal; she is my sister, and her husband is clerk to the corporation."

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edly many circumstances truly ridiculous. You know, the fashionable people who go a hunting, are equipped with their jack-boots, bag-wigs, swords and pistols, but I saw the other day a scene still more grotesque. On the road to Choissi, a *fiacre*, or hackney-coach stopped, and out came five or six men armed with muskets, who took post each behind a separate tree. I asked our servant who they were, imagining they might be archers, or footpads of justice, in pursuit of some malefactor. But, guess my surprize when our coachman told me they were gentlemen à la chasse. They were, in fact, come out from Paris in this equipage, to take the diversion of hare-hunting, that is, of shooting from behind a tree at the hares that chanced to pass." T.

\* The congress at Baden was held in the year 1714 for the purpose of adjusting a treaty between the emperor and the king of France. T.

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Contracted ideas sometimes acquired in limited society.

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The smaller and more retired is the place or the society in which we live, the more low and absurd are our ideas, when we are satisfied with those ideas, and possess no other means that might aid us in forming just comparisons. Ignorant of any other way of thinking we consider our own as the best, because it is the only one with which we are acquainted.

The more contracted is the sphere of a person's ideas, the more highly he thinks of himself, and the more arbitrary is his conduct towards others. He condemns every opinion which is not the offspring of his own brain, every plan and every action in which he is not taken as a model. He persecutes, as long as he can do it with impunity, every man of talents, whom, as such, he supposes to be adverse to his views, sentiments, and opinions. He who always coincides with his ideas is a man of sense, and those alone are his friends who discover no fault in him ; but to neglect on any occasion to promote his designs is the basest perfidy. He flatters himself that his greatness is firmly established, when he has acquired the general admiration of dunces. Like the commander of a ship, whose pleasure is the law in his little, wooden world, he fancies that the earth trembles on its axis, because when he speaks the table shakes beneath the strokes of his ponderous fist.

These defects are generally incurable in every great man in a small place, if his mind be as contracted as the spot where he resides. Whoever confines himself entirely within the narrow limits of a small society, must infallibly be an enemy to all persons of a more liberal way of thinking ; he



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Arrogance of persons of contracted ideas.

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will avoid their company, and his soul will sicken at the very sight of them. We are, in general, infinitely better pleased with those, who, from complaisance or a want of sense, subscribe to our erroneous opinions, than with such as are capable of giving us to understand that we are wrong.

Involved in this intellectual mist, a man knows as little of the real value of things as the oyster in its shell knows of the world. Being always surrounded by the same objects, he considers nothing as true, but what he himself believes ; he strives to make every one a convert to his opinions ; in his own eyes he is a model of perfection, but those who do not adopt his sentiments are mere cyphers. With people of this description it is a general maxim, that relative importance is real greatness ; in vain you put into their hands a standard by which they may measure themselves ; they throw it away, because they have measured themselves already, and imagine that their fame extends throughout the whole world, because they are people of consequence on their own dunghills. This immoderate self-conceit causes them to depreciate the value of every person and of every thing ; and, for the same reason, he who is not known in their corner of the world is nobody. Hence it is that, in their hands trifles swell to affairs of the utmost importance ; and that none ever was or will be capable of performing such great actions as they. These are the reasons of that formal and pompous manner, which constitutes the principal part of the functions of the petty civil officers in every country. The whole world is nothing in the eyes of a statesman of this class, when he assumes an air of self-sufficiency, and all

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Arrogance a consequence of pride in narrow minds.

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those by whom he is surrounded seem to say : " He is the greatest man on earth, for he has not his equal in our corporation."

All these observations penned with frankness and simplicity, prove, that men in general are proud ; that self-conceit is the source of pride ; and that this pride degenerates into the most ridiculous arrogance, when by means of certain exterior circumstances, a paucity of ideas is associated with self-love.

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All nations are partial to themselves.

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### CHAP. III.

#### OF THE PRIDE OF WHOLE NATIONS.

**W**HOLE nations think exactly in the same manner as individuals. From the disposition of each single individual, we might safely conclude what would be their combined effect on the whole state, did we not know for certain, that every nation entertains the same opinion of itself as each of the persons of which it is composed.

All histories are monuments of the partiality of every nation towards itself. The most polished and the most uncivilized shew that each fancies itself possessed of certain advantages, which are denied to others ; that it contemplates with peculiar complacency its opinions, its customs, its form of government, or any other supposed excellence. Like each individual, every village, every town, every province, and every nation has its peculiar subject of self-love and of pride. By a species of reflection each member of a society partakes of the general vanity, and assists his village or his nation to assert its superiority over every other community.

About fifty years ago the inhabitants of a village of the Rheinthal, in Switzerland, complained to the

governor of the district, that their parson had the presumption to declare in public from the pulpit, "that out of their highly respectable parish scarcely one hundred souls would be saved."

Every nation is pleased with itself, and more or less considers every other community of men, as creatures of an inferior class. Among the Greeks, a foreigner and a barbarian were synonymous terms. The same is at present the case with the greatest part of the French nation. It was in consequence of this way of thinking that, during the life of the last duke of Zell, he and the duchess (who was of the family of d'Olbreuse) being at table with some French gentlemen, one of them suddenly exclaimed: "It is droll enough to be sure!" "What?" asked the duke. "That your highness should be the only foreigner of the company." Even the Greenlanders never pronounce the word *foreigner* without disdain, and a similar sensation is produced by it in some of the Swiss towns. Not many years ago, an honest orange-monger in one of these places being informed that a certain German prince was deeply enamored of his daughter, replied: "Indeed, but I know better than to consent to the union of my daughter with a foreigner."

The contempt of nations very often arises rather from what strikes the senses than the understanding. A Swiss and an ox were for a long time words of the same import at Vienna, at Versailles, and at Rome; but, between ourselves, I felt I know not what sensation, when I compared the step of the Swiss guards at one of those courts, with the awkward antics of the native-attendants. Every nation

thinks the manners of foreigners ridiculous, because they differ from its own. In this respect whole nations are as proud and as blind as the French courtiers, who, on the arrival of Peter the Great, discovered in him only the unpolished foreigner, unacquainted with French gentility, without perceiving the monarch of genius, who was travelling to acquire knowledge, and had quitted the throne to render himself worthy of his elevated station.

The mutual contempt of nations is often found among those of their members, who ought to be far above such illiberal prejudices. Few writers can listen with impartiality to a comparison between the authors of their nation and those of any other. Notwithstanding the hatred and contempt subsisting among the writers of every nation, they are always ready to attack, with united strength, the foreigner who should presume to select any of them as a subject of ridicule.

By foreigners the haughty Greeks were changed from beasts into men. The Phenicians taught them the use of letters, the arts and the laws; and their religion they received from the Egyptians. They nevertheless maintained, that Greece was the mother of all other nations. It has been observed that the Greek historians seldom make use of foreign names, but more commonly alter them,\* and ap-

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\* This observation relative to the alteration of foreign names will apply with equal justice to the modern French. Let the reader open any French work in which English names are quoted, and he will find few of them written properly, and many so mutilated as scarcely to be recognized.

pear extremely solicitous to give them a Greek air and a more harmonious turn. It is therefore no wonder, that in process of time this haughty people regarded all the nations of the earth as Greek colonies.

The modern Italians modestly place themselves on a level with the ancient Romans, unmindful that the nation which formerly subjugated the world is at present the slave of every other, and that the grass now grows in the streets of cities, which, even in later times, have been distinguished for power and opulence. Many small towns situated in the Campagna di Roma were the birth-places of Roman Emperors; and the inhabitants of those petty places still speak of them as their townsmen and relations. In each of these towns the Emperor who was born there is extolled as the greatest prince recorded in history.

The senator of Rome, who tries without appeal the petty causes and disputes which arise among the common people, constitutes in modern Rome that tribunal, to which the majesty of the ancient senate and the Roman people has dwindled away. He is assisted by four *conservatores*, who are changed four times a year. These conservatores, as well as the senator himself, are nominated by the Pope, who has not allowed the Roman people to retain the remnant of liberty enjoyed by many cities in monarchical states—that of choosing their own magis-

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This systematic mutilation is undoubtedly to be charged to that intolerable national vanity, which prevents the French writers from paying sufficient attention to any thing that is of foreign extraction. T.

trates. Yet this senator and his conservatores imagine themselves invested with all the privileges and prerogatives of the senate of ancient Rome, and think that nothing can be more glorious to the sovereign pontiff, than to see at his feet that assembly, which has seen so many monarchs before it in the same humiliating posture.

The Trastaverini, the wretched militia of the quarter of Trastavera, in modern Rome, are convinced that they are descendants of the ancient Trojans. In their eyes the inhabitants of the other quarters of the city are but a motley mob of fugitives; and these, amidst their poverty, their indolence and their universal fear of death, still consider themselves as citizens of ancient Rome:

All the modern Romans of the lower classes are extremely vain of their supposed illustrious pedigree, so that the greatest pride and the greatest poverty are often combined in the same person. In a tumult occasioned by the high price of corn, the son of a baker's widow was killed in the quarter of Tranotevere. The pope, dreading the worst of consequences from this accident, immediately sent a cardinal and several nobles to the mother to enquire what satisfaction she demanded. "I don't sell my blood," replied the haughty Roman matron.

At the approach of a public festival a whole family will dispose of all the apparel they can spare and even stint themselves of food, to raise a sufficient sum to purchase the luxury of a coach. Those families whom this expedient could not enable to defray the expence of coach-hire, adopt other methods: the mother dresses up her daughter in all

the finery she can procure, and accompanies her in the attire of a chamber-maid, while the father, following in suitable habiliments, personates the lackey.

The English themselves acknowledge, that they inherit from their forefathers an unreasonable prejudice against every nation under the sun. Whenever an Englishman is engaged in a quarrel with a foreigner, his first step is to attach some scurrilous epithet to the country of his antagonist. He will say: "You are a French bully; an Italian monkey; a Dutch ox; a German hog." The word *French* is not only a term of indignity in England, but those islanders would not think a foreigner sufficiently vilified by the name of *dog*, if they were not to call him a *French dog*.\* The national prejudices of the English even extend to the two nations who are subject to the same laws, and fight for the same country. Nothing is more common in England than the expressions: "You beggarly Scot," or "You impudent Irish bog-trotter." An Englishman crammed with pudding, diluted with a sufficient quantity of strong beer, looks down on every

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\* When we consider the national hatred and rivalry subsisting for so many centuries between England and France—a rivalry unparalleled in the annals of the world, it cannot be a subject of astonishment that a great degree of rancour should be cherished, particularly in the minds of the lower classes in each country, against natives of the other. This animosity, imbibed from the earliest period of life, most probably gave birth to the term here noticed by the author, which is now, however, in much less general use than formerly. T.



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The Englishman's comparison of foreign nations with his own.

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nation in Europe with the most sovereign contempt.

A Briton, merely because he is such, conceives himself a connoisseur of the fine arts. Yet, notwithstanding the pope has prohibited the removal of any picture or statue of a great master from Rome without his express permission, those proud islanders still expend annually as much money as ever on works of art in that city: that is, they continue to purchase pieces of no real value, till they have squandered the sum destined for that purpose.

Let us now proceed to the comparisons, made by Englishmen of more enlightened understandings between themselves and other nations. "The Frenchman," say they, "is polite, witty and vain, but he is a half-starved slave, whose time, whose purse and whose arms belong not to himself but to his sovereign. The Italian has neither freedom, morals, nor religion. The Spaniard is brave, devout, very jealous of his honor, but poor and oppressed; and though he boasts that the sun never rises or sets but in the Spanish dominions, yet he has no right to pride himself either on his liberty, knowledge, arts, manufactures, commerce, or trade. The Portuguese is likewise a slave, ignorant and superstitious. The German is perpetually involved in wars, or in repairing the injuries occasioned by them. The Dutchman is insensible to all the finer feelings; his soul is absorbed by the love of money, and he is industrious only from a motive of avarice. The Swiss inhabits a spot of earth that is scarcely perceptible; to be seen he must sparkle like a diamond, but he is not a diamond of the first water."

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National pride of the French.

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All the nations in the world are found too light when placed by an Englishman in the balance with his own; and this is sufficiently manifested by his coldness and reserve at the commencement of his acquaintance with any foreigner.

The French consider themselves as the only philosophic people in the world. They treat foreigners as if they were creatures of a weaker and subordinate class, and who for that reason alone are entitled to some consideration. But nothing is more provoking than the compassion and specious equity of some among them, who allow that other nations possess a small portion of genius and virtue, but in such a manner, as to shew very plainly that those nations are not indebted for this favorable opinion to their merits, but entirely to the indulgent courtesy of French politeness. Let the French deny, if they can, that they regard as barbarians and look down with contempt on every nation which is not their equal in power, or has less taste and skill in the frivolous arts. In their gestures, their conversation and their books, they daily give the world to understand, that out of their country it is impossible to meet with either beauty, talents, valor, or any species of perfection.

The French fancy they have a right to prescribe laws to the world, because their milliners, tailors, hair-dressers and cooks give the *ton* to all Europe. Will any Frenchman deny that his nation accounts itself the first in the world? How strongly M. Le Franc expresses his indignation, in a discourse addressed to the king, because the presumptuous Britons pretended to some equality with the French, though Patin had said that the English are among

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National pride of the French.

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men what the wolves are among beasts? \* Have not the French on numberless occasions styled their sovereigns the first monarchs in the world? Though the first-born sons of Nature, they have, it is true, sometimes had the condescension to regard their neighbors as their younger brothers, and to allow some of them to be industrious, judicious collectors, and, considering they are foreigners, even tolerably acute philosophers. But why is Newton, after all his discoveries, treated with contempt in France, because he has not discovered every thing? Why is Raphael's pencil characterized as mean and timid, and his divine picture of the Transfiguration declared to be a flat performance? The national vanity of not admitting any but natives of France into the rank of great men, is but too well known, and is exposed in numberless instances to the derision of all nations. Yet if we survey the history of human genius, we find, that, at the time when Italy possessed her best poets and players, when England was illumined by the brilliant dawn of a Shakespeare, the poets of France were distinguished only for their contemptible productions. A thousand times have French writers given their superficial countryman, Boileau, the preference to the harmonious Pope, whose thoughts are equally just and profound, and who paints mankind in colors that will endure for ever.

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\* It was after some observations on the execution of King Charles I. that Patin employed this expression. His words are : *Hi mihi sunt inter homines Angli, quod sunt inter brutas animantes lupi.* T.

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Anecdotes of various nations---Indian fable.

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Conformably to the same principles of self-conceit, every nation entertains a high opinion of itself. The Greenlanders, who eat out of the same dish with their dogs, despise the Danes; the Cossacks and Calmucks hold the Russians in the utmost contempt; and the negroes, the most stupid people on earth, are extremely vain. Ask the Caribs on the banks of the Oronoko, from whom they derive their origin, and they will reply: "We alone are men." There scarcely exists a nation under the sun, which does not afford instances of vanity, arrogance, and self-conceit. All more or less resemble the Spaniard, who declared: "It was fortunate, that when Satan tempted Christ in the wilderness, he forgot to shew him Spain, as he would certainly have been unable to resist the temptation:" or the Canadian, who thinks he bestows a high compliment on a Frenchman,\* when he says: "He is a man like myself."

Every nation forms its ideas of beauty and deformity from the resemblance or dissimilarity which it discovers between itself and others. The Indian fabulists relate, that in some part of India there is a place, all the natives of which are hump-backed. A handsome, well-formed youth coming among them, the whole hump-backed community flocked round the stranger, to gaze at his extraordinary figure: their countenances, their laughter, their raillery and their hunches were sufficient indica-

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\* At the time when this work first made its appearance, Canada was a dependency of France; it was not till the peace of 1763 that it was ceded by that power to Great Britain. T.

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To avoid contempt we must conform to the way of thinking of our country.

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tions of their wonder. Very fortunately for the youth, there was among these people a sage, who had probably before seen persons without hunches, and who now addressed his countrymen in these words: "What are ye doing my friends? Let us not insult the unfortunate; it was heaven that bestowed beauty on us, and provided our shoulders with ornamental protuberances. Let us then rather repair to the temple, and return thanks to the immortals for this favor."\*

Thus, whoever would not be a foreigner in his own country, and wishes in a land of intellectual humps to avoid universal contempt, must conform in every respect to the way of thinking which prevails in that country; he must adopt all inveterate prejudices, and pride himself in the general deformity; for the modesty which leads a person to

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\* A similar story is related of the inhabitants of the mountains of Aosta in Piedmont. "These people," says Keyser in his Travels, "seldom or never leave their valleys, and scarcely believe that any part of the world is inhabited besides the spot where they dwell. The greatest part of them have wens on their throats, to which the natives are so accustomed, that they are not considered as deformities. It is said, that a strange lady, who had not a wen, having entered a church in this valley during the sermon, such an uncommon sight disturbed the devotion of the congregation and produced a general laugh. Even the preacher, after looking about some time for the cause of this uproar, could not contain his risible passion; but soon recovering his clerical gravity, he represented to his audience, that, indeed, in what they had done, they were not altogether culpable, though the natural imperfections of our neighbors are not proper objects of mirth and ridicule; that a Chris-

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To avoid contempt we must conform to the way of thinking of our country.

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form a low opinion of his native land is stigmatized as one of the most odious of vices.

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tian, upon any such occasion, should rather be thankful to Providence for the gifts bestowed on him, than insult his neighbor for being destitute of them." T.

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National pride arising from imaginary advantages.

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### *CHAP. IV.*

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#### OF NATIONAL PRIDE, ARISING FROM IMAGINARY ADVANTAGES.

**T**HE various appearances of pride in whole nations form two distinct species, which comprehend several subdivisions. The advantages on which the pride of a nation is grounded are either real or imaginary.

Both these kinds of pride are observed in the most celebrated nations. Each has its prejudices, and these constitute the peculiar pride of that nation. Sometimes the pride of a nation has for its basis a just and proper sense of its advantages; this, therefore, is widely different from that pride which is grounded only on prejudices. On the contrary, the national pride arising from imaginary excellencies is a sense of superiority, which, as well as the contempt of others, is produced by the consideration of these supposed advantages.

Self-love very often causes a man to see advantages where none exist, or disposes him to ascribe to himself qualities of which he is evidently deficient. A lady of rank had no other fault than that of being very short; and a poet, who was no stranger to the fondness of mankind for hearing

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National pride arising from imaginary advantages.

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their very defects extolled, ventured to compare this lady's stature with the towering height of the cedar. The little creature was so delighted, that she sat wriggling in her chair for joy, as if she had actually been a yard taller. "Be silent," said one of the company to the poet, who kept repeating the simile of the cedar, "lest the good lady should rise in the transport of her joy, and at once perceive her natural defect and your deception."

On what but imaginary advantages does self-love ground the ridiculous vanity which fills the bosom of the nut-brown Spaniard or Portuguese, when he compares his complexion with that of the sable African, or the pride of the burgher of Bern when gormandizing at a city-feast.

The natives of the Marian islands imagine, that theirs is the only language in the world, and suppose that all the other nations of the earth are dumb. The members of a petty tribe, on the banks of the Beautiful River, as it is denominated, in the western part of North America, have very long hair; they, therefore, consider all people with short hair as slaves. The Turks, who have been ridiculed for placing the superintendants of a custom-house at the head of an army, have a proverb, that "a Turk is fit for any thing:" and conformably with this maxim, Sultan Osman made one of his gardeners viceroy of Cyprus, because he had seen him plant cabbages with great dexterity. When General Apraxin was reproached with having suffered himself to be surprized by Field-marshal Lehnwald, he replied with great composure: "The Russians never employ spies."

Proud of the temperate climate of France, a na-



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National pride arising from imaginary advantages.

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tive of the province of Maine recently undertook to write in the style of the ancient school, a physical account of climates, in which he defends the inhabitants of warm countries, decries the natives of colder latitudes, and concludes with ascribing the superiority in every point to those of the temperate regions, among which he reckons his native land. To this favored latitude belong Upper Germany, part of Spain, the civilized provinces of Wallachia and Moldavia, the humane Morlachi-ans Curds, and other people equally celebrated for science and refinement.

Self-conceit is so extremely lofty, and has such a scanty foundation, that it may be overthrown with the greatest ease. The Myrmidons, who composed part of the forces engaged in the siege of Troy, are, for my part, welcome to the honor of being the offspring of ants. Still less do I envy the kings of Madura \* the pleasure of being lineally descended from an ass, for which reason they treat those animals as their brothers, and when it rains afford them that shelter which they deny to the driver, unless he be a member of their illustrious house. I cannot refrain from smiling, when I hear many weak Frenchmen still trumpeting forth the capture of Mahon,† though a war humiliating for France in every quarter of the world followed the reduction

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\* Madura is a city and small district on the coast of Coromandel in the East Indies. T.

† The author alludes to the surrender of Minorca to the French by General Blakeney, in 1756, an event which led to the tragic fate of Admiral Byng, who was sent with a fleet to its relief. T.

of the small and deserted garrison of that fortress. Nor can I without a smile observe the above-mentioned French author censure the northern nations, for having introduced the most irrational form of government, namely the English and liberty; as the inventors of duelling, (assassination being so much more prudent an expedient) they deserve the lowest place among the species. I am not indignant even at the vanity of the Italian, who called the Germans ignorant dunces, because they are unacquainted with the preparation of any other poisons than such as teach the physician how to counteract their effects, produce inflammations of the throat, the stomach, and the intestines, or raise a blister when applied to the skin; whereas, the more ingenious Italians dispatch their enemies with much more potent drugs, whose operation is instantaneous and infallible.

It would be impossible to recapitulate all the imaginary advantages on which the general or individual pride of nations has been grounded. It is sufficient if I touch-upon those which are the most conspicuous, and which establish the honor of a nation as firmly as the honor of the French arms is established by a general, who carries with him into the field a score of cooks, and considers it his duty to have daily one hundred covers at his table.

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*CHAP. V.*

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**OF PRIDE GROUNDED ON THE IMAGINARY  
ANTIQUITY AND THE IMAGINARY  
NOBILITY OF A NATION.**

**T**HE void beyond the authentic monuments of the origin of a nation has invariably been filled up with fables by the vanity of mankind, who carry back their antiquity to a remote period, in order to heighten the lustre of their descent.

The strains of an itinerant minstrel, or the assertions of a public orator were universally received as truths, and in the sequel were nearly converted into articles of religion. The probability of these flattering fictions could no longer be examined, when the hoary antiquity of such traditions had gained them veneration. An adventure of ancient date was in blind after-ages too readily received as truth. The lapse of time renders it impossible to make a due distinction between falsehood and probability and between probability and certainty. We are the more disposed entirely to renounce this examination, when vanity finds its account in the traditional falsehood.

The Athenians, equally distinguished for their extraordinary talents and their uncommon vanity,

fancied that they sprung like mushrooms from the Attic soil ; and for this reason they regarded the colonies with the utmost contempt. The Arcadians from a principle of haughty superciliousness, would not suffer astrology to be taught among them, because they imagined themselves anterior to the moon.

The Egyptians of old accounted themselves the most ancient inhabitants of the earth. According to their account, their kingdom had existed forty-eight thousand, eight hundred and sixty-three years before the time of Alexander: it was at first inhabited by Gods who were produced from eggs, afterwards by demi-gods, and lastly by men.

The Japanese likewise imagine themselves to be the immediate descendants of Gods. They consider it the grossest affront to deduce their origin from the Chinese or from any other nation. Yet they have the modesty to fix the commencement of the existence of their deities, and not entirely to shroud it in the veil of eternity.

Kuni Toko Dat Sii No Mikotto, the first divinity who arose from chaos, fixed his residence in Japan, which he created before any other country. He and his six successors, whose reigns occupied an inconceivable number of years, formed the dynasty of celestial spirits, who took Japan under their protection. The three first of these Deities had no wives, impregnating themselves and bringing forth what they had thus begotten. The four last had wives, but they propagated in a supernatural manner, till Isanagi No Mikotto was taught by the bird Isiatadakki the human method of generation. Upon this the race of celestial spirits terminated in

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*Imaginary antiquity of the Chinese.*

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Japan ; for by this carnal practice the race of Isanagi incurred the loss of the divine nature.

Isanagi, like his predecessors, exchanged the earth for heaven. His son, Tensio Dai Dsin, who is the same as the sun, then commenced the dynasty of the five demi-gods, who, according to the Japanese chronology, reigned two million three hundred and twenty-four thousand four hundred and sixty-seven years.

The whole Japanese nation, without exception, is said to be descended from him ; and the great pre-eminence of the Dairis is derived from the circumstance that these co-emperors are considered as the progeny of the eldest son of the first demi-god. The history of the dynasty of those demi-gods is preserved in the archives of the priests of Sinto, and exceeds in extravagance every thing that the wildest imagination can conceive. Tokens of them are preserved in almost all the towns and villages of Japan, and the swords of these heroes glisten in their temples.

The Chinese are extremely vain of the imaginary antiquity and duration of their monarchy. The great history of that empire commences, according to Du Halde, with the Emperor Fo Hi, who must have lived about 2500 years before the christian era, at a time when the Babylonians were already in possession of a series of astronomical observations. Notwithstanding the obscurity of their origin, the chronology of the Chinese is said to have been brought down, without interruption, from the reign of Yao, through twenty-two dynasties, to the present time. Some Chinese even carry back the existence of their empire far beyond the creation of

the world. But this system of chronology, communicated by the superstitious Chinese to the Jesuit, Du Halde; and defended, for reasons that are well known, by M. de Voltaire, has been overthrown by a very learned Tartar, unbiassed by any Chinese prejudices, the vice-roy of Canton, Nyen Hy Jao; and with it has fallen the pride grounded on such empty pretensions.

The natives of Hindoostan have penetrated still farther into the fabulous ages. When Bernier visited Benares, a town on the Ganges, which he denominates the Athens of India, he made enquiries of the learned of that place concerning their chronology: they counted away millions of years to him on their fingers. The antiquity of their Sanscrit, the language of the learned, in which, they say, God revealed his will through Brama, is reckoned by hundreds of thousands of years.

The history of the Malabars leads back the enquirer beyond the limits of time. They mention Darma, Schoren, Pandyen and many other kings, who reigned long before the commencement of the world according to our computation. But a stranger must not expect to learn the names of sovereigns who governed their country three centuries ago.

In Paraguay, the yet uncivilized inhabitants call the moon their mother. When that luminary is eclipsed, they run forth from their huts with the greatest haste and the most lamentable cries, and discharge into the air a great multitude of arrows to protect the moon from the attacks of dogs, which are tearing her in pieces. This, in their opinion, is the cause of eclipses, and they continue to dis-

charge their arrows till the moon has recovered her ordinary brightness.

The Swedes have a series of kings descending in uninterrupted succession from Noah to his present majesty. Next to the sacred writings, the Edda and the Woluspö are considered the most valuable remains of antiquity by those who are too obstinate sticklers for the honor of their nation. More attentive to this imaginary glory of his country than to truth, Rudbeck assigns to the Swedish monarchy a duration of two thousand years before the birth of Christ; though Rabenius doubts whether the country was inhabited at the commencement of the fifth century; and though, according to Dalin's hypothesis, Sweden was created only four hundred years before the christian era. The Laplanders deduce their origin immediately from God, who formed their progenitor and that of the Swedes at the same time; but the latter, during a storm, crept for shelter under a tree, while the more hardy Laplander braved, without shrinking, the utmost fury of the tempest.

The pride grounded on imaginary nobility proceeds from the same source as that arising from the antiquity of a nation; because the less a person knows concerning the age of his nobility, the more noble he considers himself to be.

Nobility is certainly an enviable distinction when obtained by the merits of the possessor, or the achievements of his fore-fathers. But that pride is perfectly ridiculous, which, grounded merely on the possession of a title and a coat of arms, or on the eminent valor or virtue of ancestors, inspires

the noble with the idea that he himself has no necessity for those qualifications. In men of narrow minds noble birth is productive only of arrogance. Noblemen who have the honor to be descended from heroes and the misfortune not to resemble them in any particular, have no more occasion for a generous self-esteem than the ragged youth to be proud of the noble blood that flows in his veins.

In Spain every citizen and farmer has his pedigree, and these genealogies, like those of the Irish, generally go back as far as Noah's ark.

This imaginary nobility prevents the Spanish farmer from ploughing his field. Labor, in his opinion, is fit only for slaves, and he considers him as more noble who gives only two, than another who devotes six hours a day to business. He therefore seeks a foreigner to manage his farm, and at the same time to receive the profits, while he amuses himself at home with playing on the lute. When, however, one of these illustrious cultivators condescends to put his hand to the plough, he knows how to ennoble this vulgar occupation. He fixes a few feathers in his hat, and has a cloak and sword in readiness; whenever any one passes by, he instantly quits the plough, throws the cloak over his shoulders, puts the sword under his arm, strokes his whiskers, and assumes the air of a cavalier taking a walk in the fields. The common people of Spain regard all the French as beggars, because many Frenchmen, in that country, procure a subsistence by the labor of their hands. All the Swiss, likewise, will probably soon be beggars in the eyes of the Spaniards, for while I am writing, I see, with heart-felt regret, hundreds of sturdy Swiss catholics



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Pride of the nobility of Florence.

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daily pass by my house, with their lovely wives and numerous families, compelled, as they themselves say, by hunger, to seek a retreat in Spain.

The nobility of Florence shew uncommon haughtiness and reserve to strangers who cannot prove their nobility, or are perhaps nothing more than merchants or tradesmen. It is, nevertheless, well known, that in the palaces and the greatest houses at Florence, there is a small window next the street with an iron knocker, over which is suspended an empty bottle, as a sign that wine may be purchased there. It is not thought an inconsistency, if a Florentine nobleman, who weighs a pound of figs, measures a yard of silk ribbon, or sells a bottle of sour wine, imagines it a disgrace to his nobility to associate with an untitled Englishman, in public companies, of which every member who is of any family, possesses or assumes the title of a prince, count, or marquis, let him in other respects be a person of ever so little consequence.

At Verona a decayed nobleman of one of the first families of that city, performs the office of *Cicerone* to strangers. One of my friends once entered a coffee-house with this man, who was there saluted by his brother-nobles by the title of *Excellency*. Such excellencies are to be seen in abundance at Naples, parading in the public places in old gold-laced waistcoats and without stockings.

In the mountains of Piedmont and the county of Nizza, you find the descendants of noble and illustrious houses who, though reduced to the simple situation of farmers, are extremely vain of their distinguished families and their noble blood. A traveller, who was obliged to pass the night in the

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Nobility of the Natches.

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above-mentioned mountains, in the cottage of one of these metamorphosed nobility, heard a father ask his son : " Sir knight, have you fed the pigs ? "

The nobles of the nation of the Natches in Louisiana call the common people *Miche Miche Quipi*, that is, *Stinkers* : they themselves are composed of suns, noblemen and gentlemen. Suns are those that are descended from a man and woman who pretended to be the immediate offspring of the sun. This man and woman became the legislators of the nation ; they had children, and decreed that their race should be kept distinct from the great body of the Natches. That their blood might not be adulterated by any ignoble admixture, and to prevent the disagreeable consequences of infidelity in their women, they resolved that nobility should be transferrable only by the female. Their children, both male and female, were called *suns*, and honored as such ; but with the difference that this privilege was enjoyed in the male line only by one man, and expired with his life. Thus the son of a female sun enjoys the same distinction as his mother, but his son is only a nobleman, his grandson a gentleman, and his great grandson a stinker.

Pride, arising from imaginary antiquity, is therefore a folly of which many a sensible nation is as vain as the ragged noble of his mouldy parchment.

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CHAP VI.

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## OF RELIGIOUS PRIDE.

**RELIGION**, whether true or false, is to narrow minds in all nations a subject of a particular pride, which forms a branch of the general national pride. A person inflated with this pride, not only considers his as the only true religion, but looks with contempt on every other religion, and pronounces against all those who differ from him in opinion, the sentence of eternal damnation.

Religious pride is the prepossession that we are professors of the only saving religion, and that therefore the adherents of every other religion are brands completely prepared for the burning. It is by no means necessary that, in order to fill its followers with this species of pride, a religion should be true, because we believe falsehood and truth with equal obstinacy. But even if the religion we profess is that which flows immediately from the doctrine of Jesus and his apostles, and is consequently the true one, still it appears to me to be perfectly ridiculous, to condemn those who have not adopted the same tenets, or are not endued with the faculty of embracing a religious system which runs counter to all they have learned, seen and heard, from the earliest period of infancy.

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No prejudices so strong as religious prejudices.

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Men ought not thus lightly to condemn each other. We shall be judged by a God of Love: he will judge us according to the faithfulness and sincerity with which we serve him. If each does not take the nearest and the most convenient way, yet he is in the track that conducts to the goal, if he believes in that revelation, which is intended to lead us to a pure and virtuous life, and through this to a participation of all the promises of religion. The hope of salvation is not grounded on a man's theology, but on his religion, not on his opinions and knowledge, but on the worthiness, purity and integrity of his life. Professors of all religions may therefore be truly pious, if they accustom themselves to that state of mind, in which the honor and service of the God they acknowledge are invariably the supreme object of all their serious actions.

But how often has it been lamented, that self-illusion and prejudice are in nothing so obvious, so great, and so powerful as in religious matters. Priests of all religions exclaim to their followers: "We alone are in the right; ours is the only true religion; all others are composed of doctrines either pernicious or absurd." Even in the church of love, of gentleness, and of forbearance, each party and each sect condemns all the tenets of others that differ but a hair's breadth from their own; the professor of one system of theology labors to prove what those of another have refuted, and each strives to refute what others imagine they have proved. There is scarcely an error which has not been defended as a truth. Each party boasts of its proofs, and laughs with a tone of triumph at the rest; every writer speaks as though he were infallible, and yet

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he asserts the very contrary to what others have written. The force of arguments principally depends on the country in which they are advanced: in one place that passes for a divine truth, which at the distance of twenty miles is branded as the most infamous falsehood.

All these circumstances appear to me the less extraordinary, as, according to the testimony of un-biassed divines, party-spirit, prejudice and the presumed sanctity of the tenets they have adopted, frequently operate so powerfully on intelligent and enlightened theologians, that in the defence of their opinion they even forget common sense. It has often been observed, with the deepest regret, that one extravagance is opposed by another, that the scriptures are proved by the system and not the system by the scriptures; that people are acquainted with the Bible only as far as it has been used and quoted by their predecessors in office; and because these have said: "Thus and thus it is written in the bible, in this or the other place," we likewise maintain that those things are to be found there; or that passages of the sacred writings have been torn from their context, that the words have been wrested to a sense very different from their original intention, that they have been distorted for the most pitiful purposes, and yet that each concludes with a song of triumph over his supposed victory.

Such oracles however are consulted by most christians as the real sources of truth. By this they only strengthen that religious zeal, which, in early infancy, they imbibe from inconsiderate teachers; which assumes as true all that has been taught in

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Each religious sect imagines its system to be exclusively right.

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childhood as a sacred and immutable truth ; which discovers grounds where none exist, and regards the arguments of an opponent as invalid, audacious, or impious, even before they are examined. By these means the number of disputants is augmented, errors are multiplied, and persecution is encouraged.

All religious parties and sects are convinced of their own infallibility. Each cherishes the unhappy opinion, that, among the many religious professions, there is only one which possesses the theological truths in all their purity ; each despises and abhors the rest, and accuses them of obstinacy, blindness, obduracy and deceit. Each sect imagines itself to be in the right way and all the others in error : it appeals to the evidence of the omniscient God, but on a nearer examination this evidence proves to be nothing more than the evidence of the system. Thus, to speak with contempt of any sect, is a commendation of one's own. Men act on the same principle with regard to religion as to their watches, every one believing his own. Every man of a shallow mind is proud of it, and regards every thing that does not correspond with his tenets as detestable and impure.

People often go so far as to imagine that all great men were of their religion. The Turks are firmly convinced that Adam, Noah, Moses, all the prophets, and even Christ himself were Mohammedans. According to the Koran Abraham was neither a Jew nor a christian, but a Musulman. With M. de Voltaire, Fenelon is a deist. Among the peasants, in the vicinity of Naples, Virgil is a saint,

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Misconception of the principles of the Jews and first christians.

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and a building situated near his tomb is said to be the chapel where he read mass.

The reciprocal contempt of the professors of different religions very often proceeds from ignorance or misapprehension of each other's tenets. Tacitus says, that the Jews worship, in their sanctuary, the image of an ass, because that animal conducted them in the right way in the wilderness, and directed them to water. Plutarch relates, that the Jews worship swine, which are said to have taught them agriculture; that they celebrate the feast of tabernacles in honor of Bacchus, and that their sabbath was instituted for the same purpose. Misconception or ignorance of the customs of the best of men, the first christians, produced on the part of their enemies the most irrational contempt. The Jews confidently believed them to be guilty of the most atrocious crimes; the heathen asserted that an ass, with claws, was their God, that all those who were initiated into the mysteries of their religion, partook with them of the flesh of a young child; after which the lights were extinguished, and they abandoned themselves to the gratification of the grossest sensuality; that they threatened to consume the whole earth and the stars with fire; that they were guilty of murder and incest; that they were alike enemies of the Gods and of the emperor, of decency and of nature.

It is too often the case that the enemies of a religion are unacquainted with that religion, because they hate it, and that they hate it because they are not acquainted with it. They ascribe to their opponents principles which they abhor, and tenets

which never entered into their imaginations. They propagate the most ridiculous calumnies against the professors of the obnoxious religion. A Franconian catholic of high rank had a son, a very intelligent young man, who, on account of the liberality of his principles, was regarded by his father as a free-thinker. The high-born and illustrious fool, in order to correct these dangerous opinions, addressed his son, when setting out on his travels, in the following words: "My son, avoid the society of the protestant ecclesiastics, for they are all addicted to unnatural crimes."

A class of people who imagine that they alone profess the true religion, will not only imagine themselves to be exclusively protected by the supreme being, but will likewise manifest sentiments hostile to the adherents of every other religion. The Jews in every age regarded themselves as the chosen people of the Lord; but we know that in our Saviour's time, they, for this reason, considered the Samaritans as unworthy to associate with them; their teachers even instructed them that, to ask a favor or to accept a civility from a Samaritan was indecorous and unlawful. Even at the present time, the Jews will not accept wine offered by a christian, fearing lest the vices and defects of christians might contaminate their Hebrew purity. The Talmud forbids a Jew to salute a Christian without bestowing on him a secret curse, or to wish him a prosperous journey, excepting he adds, to himself, "like Pharaoh's to the Red Sea, or Haman's to the gallows."

The Mohammedan religion is of such a nature that it cannot but inspire its professors with the



highest degree of pride. The Turks believe that Mohammed, whose coming had long been foretold, was daily visited by God and his angels, that he was welcomed by the stars, and that the trees advanced to meet him; that he cleaved the moon with his finger and caused roasted shoulders of veal to speak; and that this apostle of the Lord, in the twelfth year of his divine mission, was transported into heaven, where, from the mouth of the Deity himself, he was made acquainted with the secrets of the most high. If we take into consideration the promises given by Mohammed to his disciples concerning the future splendor of his kingdom in this world, and the glory which his followers should enjoy in the next life, we shall be enabled to account for the contempt which a Turk entertains for a more humble religion.

The Musulmans brand unbelievers with the most opprobrious epithets, and associate with them as little as possible. They call themselves Sonnites; that is, true believers; and the followers of Ali they denominate Shiites, which signifies a sect of despicable outcasts. It is seldom that a Turk will maintain a downright falsehood. Hence, when one of them requires another to prove any assertion, he usually rejoins: "Do you take me for a Christian?"

In the eyes of the Turks all infidels are dogs, whose presence alone is sufficient to pollute an orthodox Musulman. For this reason no unbeliever is permitted to enter a certain district between Mecca and Medina. This prohibition is so strictly enforced that the ambassador of an infidel sovereign is not allowed to pass through this district to

Mecca ; and the prince is obliged to go to meet him, if in spite of this warning he should appear determined to advance. No christians are permitted to reside in the country of Hiziaas, because the cities of Mecca, Medina and Yemama form a part of it. Neither Jews nor Christians are allowed to be present in Egypt at the opening of the canals of the Nile, lest, by their impurity, they should prevent the overflowing of its waters.

In the bosom of the Mohammedan religion, each sect mutually accuses the other of corrupting the doctrines of their prophet, thus instilling into the minds of the people reciprocal animosity. The Persians, on the anniversary festival held in honor of their prophet, Ali, bring forward two oxen ; the strongest they call Ali and the weakest Othman ; they oblige these animals to fight ; and, as Ali always proves victorious, all the spectators believe themselves to be orthodox Musulmans, and the Turks heretics. The Turks, on the other hand, assert, that the Persians are the asses on which the Jews, at the day of judgment, will be conveyed to hell.

The Mohammedans are unjust towards the christians, and the christians towards the Mohaimmedans. No Turk ever entertained the least doubt concerning the unity of the Godhead, and yet how often were they not formerly reproached in christendom, with worshipping the stars ; while, at the same time, they so firmly believe in the unity of God, that from a very venial error, they look upon the christians as polytheists. In a great number of christian books the Mohammedans are termed pagans.

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Religious pride of the Indians, Bramins, &c.

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The Arab, convinced of the infallibility of his caliph, laughs at the stupid credulity of the Tartar, who looks upon his Lama as immortal. Among the negroes, the feather of a bird, the horn of a cow, the claw of a crab, a shell, a root, or any other substance consecrated by a solemn form of words, is an object of worship and invocation in oaths. In the ground on which they tread they see an infinite number of gods, and deride the christians because they have not so many. The native of the country near Mount Bata regards every person as a saint, who eats before his death a roasted cuckow. He, nevertheless, ridicules the Indian who leads a cow to the bed of the sick, twitches her by the tail, and is convinced of the sanctity of the dying man, if the animal discharges her urine over his face. He laughs at the Tartar princes, who think themselves the happiest of men, when they can lick up the excrements of their Lama. He ridicules the Bramins, who, for the internal purification of their proselytes, oblige them to subsist for six months on cow-dung.

In the kingdom of Tanjore there are Bramins, who imagine themselves to be descendants of the god, Brama, and to be superior in dignity to their sovereign himself. They would be polluted, were a person of the lowest class, a Paria, to touch them, nor must such a one even presume to worship the same gods. These Bramins are exempt from the punishment of death, and enjoy so many important privileges, that the lower classes of the natives of Malabar submit without reluctance to those laws, by which they are placed so very far below these inflated votaries of indolence.

In Japan, the members of the sect of Jusja Fuse formerly entertained such ridiculous ideas of their immaculate sanctity, that they renounced all connection with the rest of mankind. The pride of the teachers of Sinto, the original religion of Japan, is likewise so great, that they shun, with the utmost caution, not only the common people, but even the priests of Budso, the more modern religion, for fear of being defiled by their society. The priests of Budso, however, are not backward in making the same kind of return.

Divine honors are paid almost during his lifetime to the dairi, or pope of Japan. He never condescends to touch the earth with his feet, and even the sun is not permitted the favor of shining on his head. The sanctity of his hair, his beard and his nails is such that it is unlawful to take away those superfluities excepting when he is asleep; for the Japanese are accustomed to consider all that the body of the dairi loses while asleep, as stolen, and that a theft is not derogatory to the holiness of his character. In former times, he was obliged to pass several hours every morning on his throne; and, that the nation might enjoy uninterrupted tranquillity, to move neither his hands, his feet, his head, his eyes, nor any part of his body. Fire, famine, and war would, in the opinion of those times, have desolated every province of the empire towards which the dairi should have cast his eyes. The first emperor of Japan, properly so called, was denominated "the man of high descent, the prince of heaven, the son of the gods;" and these names are retained by the dairi, who, after his death, is numbered among the gods; while, at the same

time, the *Cubosama*, who is the temporal head and the natural sovereign, retains all the secular power, like the kings of Portugal, France, Spain, and Naples.

The court of the Japanese pope is composed of persons almost as illustrious. Their high rank, does not, indeed, prevent them from making straw-baskets, horse-shoes, and other articles of a similar kind, to keep themselves from starving; but they are descendants of the first demi-god of the second dynasty of Japanese sovereigns, and therefore regard the rest of mankind as dogs. The very attendants of the temples, who act the same part in the religious ceremonies of Japan, as the candle-snuffers at a theatre, have the same notions of their dignity, holiness, and purity. The opinion entertained by these people of the christians may be collected from the circumstance, that they formerly obliged the Dutch to throw all their dead into the sea at some distance from the harbor of Nangasaki. They thought their bodies unworthy of a grave in the soil of Japan, though they were assured by those honest traders, that they were not christians but Dutchmen.

Thus mankind more or less shun and despise, ridicule and condemn one another, because each professes the only saving religion, or because he is a being of superior and immaculate sanctity. To avoid the members of other religious sects is thought indispensably necessary for salvation, and for this reason they are no longer able to be impartial. This separation, the notion of infallibility prevalent among each sect, the unhappy spirit of persecution of many distinguished divines; intemperate

zeal to maintain the doctrine of our fathers and ancestors against all objections; the multitude of holy champions who constantly stand ready armed and accoutred, with the gauntlet in their hands, ready to be thrown down to every one, who makes the least motion to attack the opinions of their church—all these circumstances compel mankind mutually to abhor each other, and to condemn those who will not go to heaven by the same way which themselves have chosen. A Calvinist who preaches his doctrines in France is hanged; a Jesuit, who ventures to shew his face in Sweden is emasculated.

Thus worms, whose lives are but the twinkling of an eye, presume to hate and to persecute each other, because one thinks differently from the other on unprofitable, speculative points, and on subjects which neither comprehends. Thus creatures of dust dare to encroach on the counsels of the Most High, and to adulterate the precepts of the Lord of the universe, with the alloy of their passions, their priests, and their pride.

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*Bride arising from imaginary liberty.*

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*CHAP. VII.*

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OF THE PRIDE ARISING FROM IMAGINARY  
LIBERTY, VALOR, POWER, AND  
IMPORTANCE.

WE sometimes see nations that boast of their liberty, and, like the degenerate Greeks, are proud only of the shadow of their long-forgotten freedom.

People who are absolute slaves, boast in Italy of their glorious liberty. This pleasing dream produces a dwarfish loftiness of mind which the impetuous republican ridicules, while the free-born slave consoles himself with the sound of an unmeaning word; as for example, a citizen of San Marino who knows nothing that can be compared to ancient Rome, but the republic of which he is a member. From a sordid and interested policy, the mercantile nobility of Genoa endeavor, by every possible method, to keep the rest of their fellow-citizens in poverty and dependence, that the commerce of the capital may not sustain any diminution. The poor wretches at Noli and St. Remo are nevertheless extremely tenacious of their liberties.

Another species of imaginary freedom is the ridiculous opposition made by a nation to the laws,

because obedience to the laws is considered as derogatory to its honor. The English constructed, broad, straight and level highways in Ireland and in Minorca, but the natives of those islands, full of their imaginary freedom, could never be persuaded to use these roads, though so much more commodious than those to which they had been accustomed. Too proud to think well of any innovation, they continued with haughty obstinacy to travel along their old, crooked and inconvenient roads.

Another species of freedom on which a great European nation prides itself, consists in the violation of certain rules of decorum, and in the notion that a person need not submit to these restraints but just as much as he pleases. In consequence of this great freedom, a man may throw himself back in his arm-chair when he is tired of sitting upright; he may at any time ask for refreshment at the houses of his acquaintance; he may find fault with the wine, when it is not good. Consistently with this freedom, a lady who is riding in a carriage with gentlemen, may, in case of necessity, remain in the coach, and without blushing ask at the next house for a certain chamber utensil.

Pride arising from imaginary valor, is too high a notion of one's own bravery and an unreasonable contempt of the enemy. A nation which fancies itself brave without being so, or at least to such a degree as it imagines, looks down upon its enemies with a blind pride, which no untoward accident, no sensible loss, no self-evident demonstration of its weakness is capable of humbling.

On the approach of Lucullus, Tigranes imagined



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Imaginary valor of Tigranes.

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himself to be perfectly secure. It was confidently believed, that, at the very sight of his tremendous enemy, Lucullus would flee with all possible expedition out of Asia. The Romans appeared; Tigranes regretted that he had not all the generals of Rome to contend with at once. Two hundred and sixty thousand men composed his army; that of the Romans did not amount to twenty thousand. To the numerous host of the Armenians this handful of foes appeared extremely mean and contemptible. "If they come as ambassadors," said Tigranes, "their number is great, but if they approach as enemies it is very small." There was not one of his generals who did not offer to take this rabble prisoners. At the dawn of the following day, the Armenians had already prepared to inclose the little band of Romans, when Lucullus made a movement, which Tigranes mistook for flight. The eagle of the first legion suddenly wheeled round, and was followed by all the cohorts. "What!" exclaimed Tigranes, roused all at once from his long infatuation, "are these people advancing against us?" They hastened by the command of Lucullus, to meet the Armenians, who could only fight at a distance, and to attack them hand to hand. This manœuvre was unexpected by the enemy. Their cavalry fell back upon the foot; the Armenians were defeated, and totally dispersed. The Romans had only six killed and one hundred wounded. The battle was not of longer duration than that at Rosbach.

Another kind of imaginary bravery is that of the Abyssinians. When father Lobo was introduced to the sovereign of that country, and was about

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Pride arising from imaginary power.

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to pay him a compliment, he was surrounded by about twenty robust fellows, who gave him a severe beating. The father hastened to the door, where he was treated with great politeness and told, that this was a custom established for the purpose of demonstrating, that there was not in the whole world such a valiant nation as the Abyssinians, and to teach others to treat them with due respect.

Pride arising from imaginary power is too high an opinion which a person entertains of his power. Xerxes ordered chains to be thrown into the sea to bind that element, and caused it to receive three hundred stripes for demolishing his bridges. "Haughty Athos!" wrote the same monarch to the mountain of that name, "that liftest thy head to the sky, presume not to oppose my laborers with stones, through which they cannot hew; or I will tear thee from thy foundation and cast thee into the sea." Even in modern times Asiatic pride invests men with such power that, in the opinion of those people, nothing remains to be done on earth by a superior providence. The king of the Malays styles himself lord of the winds and of the seas from the east to the west. The Mogul is entitled Conqueror of the World, and king of the earth; the grandees of his court call themselves breakers of ranks, hurlers of thunder.

According to one of their ancient traditions, the insignificant tribe of the Natches was formerly the most powerful nation in North America: the highest class of nobility was composed of five hundred Suns, and they were all governed by one great Sun. The present chief of this little tribe has something

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*Imaginary importance of the French.*

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in his pride which to me is extremely amusing. He advances every morning from his hut, salutes the sun, offers that luminary a pipe of tobacco, and with his finger prescribes the course he is to follow during the day.

Pride arising from imaginary importance is too high a notion which a person entertains of his importance. It has been said that there was not perhaps a single Frenchman who did not appropriate to himself a portion of the honor of the embassy from Siam. In this respect the French often render ridiculous that national pride which, on many other accounts, is very just, when, with too great effrontery, they take to their own account the importance of their monarch, his generals and officers. A French colonel once passing through Brussels, and having nothing else to do, took it into his head to go to the great assembly. He was told that it was held at the house of a prince. "Well," replied he, "and what does that signify?"—"But, Sir, are you a prince? Only princes are admitted."—"O!" replied the Frenchman, "they are good-natured princes; last year, when we took the city, I had a dozen of them in my anti-chamber, and they were all exceedingly polite."

The abbot of the convent of Muri in Switzerland, is a prince of the holy Roman Empire. He has his four great officers; his hereditary marshal, chamberlain, cup-bearer and sewer. The yearly salary of each of these officers amounts to two good pounds. Strangers are invited to dine at court, and find a table resembling that of tailors at their house of call. His serene highness eats of particular dishes

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Anecdote of a negro king on the coast of Guinea.

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which the guests are not allowed to touch. A particular kind of wine is likewise reserved for his use, while strangers and others are obliged to be content with that of the last vintage.

When the Chan of the Tartars, who has no habitation and lives only by plunder, has regaled in his tent on milk and horse-flesh, one of his heralds publicly proclaims, that all the potentates, princes and lords of the earth are then permitted to go to dinner.

But I recollect no instance in which pride, arising from imaginary consequence, was carried to a greater length than by a negro sovereign on the coast of Guinea, whose memory is perpetuated by the great author of the "Persian Letters." Some Frenchmen having gone on shore in that country to purchase sheep, they were conducted to this king, who was transacting the affairs of state under a tree. His throne was a block of wood, on which he sat, as much inflated as if it had been the throne of the Great Mogul. Near him stood a body-guard of three or four men, armed with wooden pikes; over his head a parasol supplied the place of a canopy; all the embellishments of this monarch and of his queen consisted in the blackness of their skin and a few rings. This potentate very gravely asked: "Am I much talked of in France?"

I could have introduced innumerable follies into this chapter, which is but short and dull, instead of being long and interesting. But I recollected the prudent reply of Vitellius to a very ticklish question of Caligula, who had the impudence, publicly to maintain that he was of divine descent; and in or-

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Reply of Vitellius to Caligula.

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der to prove it, asked Vitellius whether he had not seen him lie with the moon. Vitellius, a man who knew the world, replied: "Of such secrets none but the gods ought to speak."

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*CHAP VIII.*

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OF THE PRIDE THAT ARISES FROM THE  
IGNORANCE OF FOREIGN AFFAIRS.

**R**ECLINING on its ignorance of foreign affairs as upon a soft couch, one nation looks down with a tranquil self-sufficiency on another, despises that with which itself is not acquainted and renders itself as ridiculous as the Paris bookseller, who asked with astonishment: "What; and has the king of Prussia a library?"

The Italians, who are at present so enlightened, long regarded all the Transalpine nations as perfect barbarians,\* because, after the taking of Constantinople, the sciences took up their abode in Italy, and thence extended into other countries. An Italian writer said of the Germans: "they have not their understanding in their heads like other men, but in their shoulders, and their universities are stables, where Minerva feeds her mules." From

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\* Guicciardini, the celebrated historian of the wars of Italy, speaking of this country, has the following expression: "Assistance was likewise expected from another barbarian court, that of England." T.

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Pride of the Italians from ignorance.

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this sentence, which is quoted by Baillet, he concludes, that it cannot be matter of surprize, if the poetical works of the modern Germans are destitute of that excellence which commands our veneration in the productions of the Greeks, Romans and Italians. Martinelli, an Italian writer, who some years since resided in London, says, that the Germans never had either poets or physicians. In a paper by the Count Roncalli, an Italian physician, I lately read, that inoculation for the small-pox had not been adopted by any nation of literary merit. This illustrious scribbler was ignorant that in this enlightened age, every European nation not totally bereft of its senses, ascribes the first rank in literature to itself, but invariably assigns the second place to the English.

The Germans are considered by most nations as compilers and drudges in the region of truth. It is only a few years since I read in the best English journal, that German writers, like divines, have from time immemorial possessed the privilege, of writing a great number of books and saying very little in them; that with excessive labor they compose vast folios, spin out their works to a frightful length, and exhaust the patience of the reader without informing his understanding; that the head of every German is a lumber-room of literature; that he is always reading and never read.

I should be as unjust as the Englishman, were I to pronounce the English to be a nation of barbarians, because in these days of reason, at the public disputations on Ash-Wednesday, at Oxford, a youthful pedant places himself behind a desk, and

with the impenetrable shield of Aristotelian sophistry, parries the leaden shafts discharged by the sons of Scotus, Burgersdicius and Smiglesius.

A minister of state in Persia, is as ignorant of the affairs of Europe, as of the occurrences in the moon. Most of the Persians imagine our quarter of the world to be a small island in the northern seas, producing nothing that is fair and excellent ; " or why," say they, " should Europeans fetch all these things from us, if they had them at home ?"

By the four quarters of the world, the Chinese understand little more than the Chinese empire. All other countries they hold in the most sovereign contempt, and, in their opinion, all the luminaries of heaven were created for their exclusive convenience. They believe that the earth is a square, of which China, situated in the centre, composes not only the best, but the most considerable part. They even denominate their country *Chong que*, the kingdom in the middle; and *Tien Ha*, all under heaven. A Jesuit missionary in a map of the world which he made for the Chinese, likewise placed their country in the centre ; an idea worthy of the cunning of a Jesuit. In their own maps China occupies the greatest portion of the earth, and the rest of the world is represented by very small islands scattered around that empire.

To these kingdoms and islands they give in their geography, the most ludicrous names ; for example, *Sias gin que*, the country inhabited by dwarfs, who are obliged to crowd together as closely as grapes on a bunch, lest the hawks and eagles should carry them away. *Chuensin que*, is a kingdom whose inhabitants have a hole in their breasts, in



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Pride of the Chinese from ignorance.

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which they put a pole, and thus carry each other about from place to place. It is only since the Chinese have been better acquainted with Europe, that they have enlarged its dimensions in their maps, to the size of one of the Canary islands.

In their opinion, all foreign nations think it a distinguished honor to be reckoned by them in the number of their vassals. As it is very rarely that they send ambassadors to other countries, they look upon a letter, a present, an embassy from a foreign power, as the most convincing proof of subjection. In the annals of the nation, the names of such countries appear under the title of tributary states. If any one only carries a letter from his sovereign to the emperor, he passes for an ambassador, and his nation is numbered among the slaves of China.

In an address to the Jesuits, the emperor Yong Tching thus expressed himself: "I am the absolute sovereign of the kingdom in the middle; all other states, both great and small, pay me tribute; and therefore I take pleasure in instructing them; if they profit by my instruction, it is well; if not, I let them take their own course." In the year 1758, the Jesuits endeavored to prevail on the Chinese ministers to receive an embassy from France, but without success, because they had indirectly hinted that his most christian majesty was not tributary to the emperor of China; that the presents which the emperor might send to the king of France would not be regarded as a gratuity; that the king's letters ought not to be looked upon as petitions, nor the replies of the emperor as commands.

The Japanese are infected with the same species of folly. The name by which they usually deno-

minate their country is *Nipon*, which is said to signify, the light of the sun ; for the Japanese are unacquainted with any nation to the westward of their own country ; they are ignorant that the earth is round, and therefore cannot comprehend that every country lies eastward of one and westward of another. *Tenka* is another name for Japan, which often occurs in their books. This, however, appears to be less a proper name than a figurative appellation, assumed out of vanity, by these people. *Tenka* signifies the kingdom under the heavens. Hence the emperor of Japan is likewise styled *Tenka Sama*, the monarch under the heavens : because the Japanese formerly imagined their country alone to be inhabited, regarding themselves as the only human creatures, and all other regions as the habitations of devils and impure spirits.

The less a nation is acquainted with the state of foreign countries, the more highly it is inclined to think of itself ; upon this ignorance, which cherishes its vanity, it grounds the ridiculous contempt of all other nations.

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Of pride arising from ignorance in general.

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### **CHAP. IX.**

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#### **OF PRIDE ARISING FROM IGNORANCE IN GENERAL.**

**SELF-CONCEIT**, and unjust contempt, proceeds from ignorance and the want of knowledge of ourselves; the national pride grounded on ignorance in general, is therefore, the extravagant opinion which a nation entertains of its scanty and limited acquirements.

The French are censured for thinking that all mankind should have the same laws as they. Of these laws they would not be so proud, if they knew that in France, no traces of the law of nature and nations are to be found, where they would more particularly be supposed to exist; that in all the schools and universities in the kingdom, where they make a point of teaching so many unprofitable things, there is not a single chair for the law of nature; and that consequently the French are the only nation which imagines the study of this subject to be attended with no advantage.\* They

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\* These remarks, it will be recollected, apply to the state of France, under the former government; the present administration has I believe made a provision which, in part, removes the author's objections. T.

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The English pride themselves on their laws.

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would not be so proud of their laws, if they were better acquainted with the expression of a celebrated man of their own nation, who says, that all their laws, arising from the confusion of feudal anarchy, form a shapeless and whimsical structure, which resembles a heap of ruins thrown together at random; that the law, which, as an image of universal order, should every where be the same, is every where at variance, that instead of uniting the citizens it produces dissensions, and begets in each state a hundred different states.

Haughty England likewise inclines to the same disposition. These self-conceited islanders look upon their common law, the only guide in the superior courts, as such a model of perfection, that Chancellor Fortescue, in his work in praise of it, written in 1469, makes it criminal only to entertain a doubt on the subject. This system, however, is, for the greatest part grounded on certain maxims long since adopted, whose consequences have all the power of laws, though often cruel and contradictory. But what is still more, though England maintains upwards of forty thousand professors of the law, yet in no country does such gross ignorance of the laws prevail. Three centuries ago, a period of twenty years was required to attain a competent knowledge of the English jurisprudence. But through the graceless exertions of the priests of justice themselves, the numerous proposals for a new system of common law, and the commissions several times appointed by parliament for the amelioration of the old one, were always rendered abortive. In the year 1659, the English lawyers even brought it so far, that, on the payment of the sum

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Pride of the Spaniards from ignorance.

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of one hundred thousand pounds sterling, they received a promise that they should be left in quiet possession of all judicial abuses. In the same year William Cole wrote a work to prove, that the English lawyers were the greatest knaves and villains in the whole nation.

The hot and arid climate of Spain produces men of sound judgment and acute penetration. But the too favorite propensity of this nation for the extravagant distorts nature, the model of all that is excellent and fair. For obvious reasons, the sciences in Spain are still at a very low ebb. The Spaniards have, nevertheless, long believed, that God conversed with Moses on Mount Sinai in Spanish, and that he ages ago disclosed to them, in preference to every other nation, what the most inquisitive minds in foreign countries are still engaged in seeking. Among the Academies there is one which assumes the name of the Olympic, and another that styles itself the Irradiating Academy.

From the exclamations of a few enthusiasts we ought not indeed to judge of the sentiments of a whole nation. However much I may be disposed to admit of every reasonable exception, yet in the panegyrics on Torrubbia's Natural History, published in 1754, I cannot help discovering something that is an expression of the national character of the Spaniard. One of these eulogists, father Jerome, of Salamanca, says, "he should be one of the most unfit instruments to describe the pleasure afforded by the sight of this natural history, if he had a hundred tongues, if all his members and every pulse that throbbed in his body possessed all the powers of oratory. In the hope that all Europe

will hear him, he proclaims Torrubia the crowned lion of Spain, a new Gerion, a sage who caught Nature in the fact, a giant who has nothing above him but his natural history. Providence endowed him with every qualification and what far surpasses every other advantage, it caused him to be born in Spain. Happy Spain! faithful genius of our nation! thou art ever constant, ever enlightened, ever invincible; thine it is to triumph over ignorance and error!"

The Chinese are highly celebrated for their learning; they pride themselves upon it, and yet I am convinced that it is their ignorance of which they are proud.

We, in general, form the most extraordinary notions of China, because the travellers who have described the state of that nation, are often great lovers of the wonderful, and because these wonderful accounts bear, at the same time, the appearance of truth. When we cast our eyes on the great and splendid libraries of China; when we consider the astonishing number of graduates, colleges and observatories; when we reflect that learning is the only way to posts of honor, and that the elevation of a man in this country is in proportion to his knowledge; that, according to the fundamental laws of the empire, the government of cities and provinces and the superintendence of the tribunals are committed only to men of learning; when we take into the account, that the manners and customs of the Chinese amid their greatest revolutions have remained unchanged, that their very conquerors have been subjected to their influence, that the dominion of their laws has never ceased, that their empire has wit-

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Attainments of the Chinese.

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nessed the decay of all the empires of the earth, and that it alone has survived all the convulsions of the globe; we are naturally led to conclude that the Chinese must surpass all the nations of the world in every department of human knowledge. But on a closer examination, whatever is wonderful vanishes, and the most renowned of nations appears in a very lowly light.

The principal efforts of the Chinese are directed to the study of their language, and this alone occupies the most considerable portion of their lives. After this come their history, their laws and their morality. Whoever is a candidate for the degree of doctor in China and consequently aspires to the highest offices of the state, must possess the most accurate knowledge of the language; he must be able to write this language, which is extremely difficult; he must be capable of composing in the best style a discourse on morality or political economy. Instructions are likewise given in the Chinese academies how to make a polite bow, how to present and to take a dish of tea with propriety, how to walk and to hold a parasol with grace. One of their books only on this species of politeness contains three thousand rules.

Some have indeed, asserted that it is only by an acquaintance with their language that the Chinese attain to the knowledge of their manners and customs, of the deeds of their ancestors, and of the history of their empire; but they forget how many men of learning in China die before they are able to read. Such persons regard as commendable their pedantry with respect to the observance of mere ceremonies; they admire them for kneeling

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Of the arts and sciences and the form of government of the Chinese.

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to each other, at wishing a good morning or a good evening; because they imagine that this evinces the respect they entertain for themselves and others, that this knowledge of the proportion of respect due to every gradation of rank represses arrogance, establishes inequality among men, and accustoms him who is ever so little below another to subjection. In my opinion, however, the respect of one man for another lies in his heart and not in a bow, and he must be born a slave, who, to do honor to the Chinese, would learn to speak their language.

Though the Chinese appear to be such adepts in the arts and sciences, the very reverse is, in fact, the case. They know a little of many things and are thoroughly acquainted with none. Most of the arts and sciences have, from time immemorial, been cultivated among them, but they still continue to be what they were at first. Of some they are in total ignorance.

Their form of government is preferred to all others in the world; yet the people are every where oppressed by the rapacity of rogues of rank, and, by the unfaithful management of their chiefs and rulers, they are often in danger of perishing of famine. In China, as in every other country, the best laws are made, but they are not observed; the greatest abuses are tolerated for money. The Chinese constitution has no farther resemblance to the patriarchal government, excepting that the mandarines, those tender fathers, give their children frequent castigations; for the rest they quietly suffer them to pine in misery, lest the population should increase too rapidly. The Chinese have made such progress in political economy that they



have no idea of any form of government but the despotic, and it is impossible to persuade them that a republic can exist. Their social laws are often directly contrary to the most natural and the most important duties. Though this celebrated form of government may appear so extremely mild and benevolent in theory, yet, in no country are the people more fleeced by the great.

The moral system of the Chinese is extolled to the skies; but yet its sole object appears to be to render the hearts of the people submissive to a despot, and consequently to make morals subservient to politics. This conduct of the Chinese legislators has made virtue of no esteem, and by their desire to inculcate submission, deceit was implanted in the mind. A people more cunning and more addicted to artifice does not exist under the sun, so totally destitute are they of that candor and integrity which are the basis of morals. The Chinese indeed pretend to be the strictest observers of decorum. They not only keep their women separate from the men on all public occasions, but even after death they are extremely cautious not to suffer the corpse of a man to be placed too near the body of a woman. But who does not know that this ostentatious display of decorum, affords scope for the practice of every vice, and that virtue may be dispensed with, where the appearance of it passes for virtue?

I am not at all surprised that the Chinese tolerate the lowest excesses; that they expose their children without mercy in the streets; that they see the midwives to drown their girls in a wash-tub immediately after the birth when the number of their

children becomes too heavy a charge. Why, indeed should they sincerely devote themselves to the practice of virtue, when so many of them deny the immortality of the soul; when they consider nature as immeasurable and infinite, and her movements as incessant and uncreated; when they ascribe the formation of every soul and of every body to her uninterrupted development, and their duration to that portion of the general substance which each individual being has appropriated to itself; when, in a word, they are downright atheists?

Natural philosophy is a subject to which they pay very little attention, and they are consequently incapable of forming an accurate judgment concerning the phenomena of nature. Their astronomy is very ancient; they are said to have studied that science four thousand years, but, before the arrival of the Jesuits, they were unable to draw up a correct calendar. The labors of the tribunal of mathematicians, composed of a president, two assistants and many subordinate mandarins are devoted to astronomy. These officers prepare the imperial calendar, which shews what days and hours are lucky or unlucky. Their most important duty is to predict all eclipses. Their calculations of these they deliver to the emperor, who transmits them to the tribunal of customs, by which they are distributed through all the provinces of the empire, that the ceremonies usual in such cases may be every where observed. These ceremonies are of the utmost importance; they consist in a general beat of the drum, while the people shout and make the most discordant noises, to scare the dragon, which is attempting to devour the sun or the moon.

In medicine the Chinese are said to perform miracles, and in this respect, their talents are indeed, not less brilliant than those of the European practitioners, who wish to persuade the public, that they can put death to flight by a single pill. They are, however, utter strangers to anatomy; of the uses of the different parts of the body they entertain the most pitiful notions; they are consequently ignorant of the proximate causes of diseases, which cannot fail to be the surest guide to the method of cure. With respect to the pulse they are supposed to be endued with extraordinary discrimination. Like our urine-doctors they make secret and circumstantial enquiries concerning the state of the patient, before they positively pronounce, what this or that kind of pulse indicates; and when the evils they have predicted do not immediately succeed, they know how, to the honor of their prophetic talent, to bring them upon the patient. The principles of this art are extremely precise. If the pulse is strong, the kidneys are diseased; if it has any resemblance to the pecking of a bird, the patient will die the following morning between the hours of ten and eleven. The medical science of the Chinese is confined to this art of predicting falsehoods by the pulse, and to the knowledge of some simple medicines which the son inherits from the father, and which, in the hands of such fools are naturally all, without exception, specifics.

A judgment of their military knowledge may be formed from the circumstance, that their armies are always accompanied by a man of extraordinary learning, to whom all the generals are subordinate. When the army is on a march this sage continues

in the midst of it. But when an engagement is likely to take place, he instantly posts himself a day's journey in the rear, that on the one hand he may be near enough to give orders, and on the other, that he may be the first to run away.

The Chinese have been much extolled for their spirit of invention in the arts. There is not, however, a Chinese artisan capable of producing a good musket; for it is but a few years since matchlocks were in general use, and they were unacquainted with the use of flints. They have not yet learned how to mend a watch that is out of order. "It is dead," they say, and immediately exchange it for a living one. They lay claim to the invention of music and imagine they have brought that science to perfection; theirs is, however, so bad as not to deserve the name of music, and it is said to be even worse than that of the French. As to their painting, the colors are lively, but the execution is stiff, spiritless and absurd; they distort their own countenances, and give themselves the most grotesque forms, although, excepting their bellies, they are not bad figures. Their aversion to European fashions is insurmountable. They gaze with astonishment at the structure of European vessels, and consider it an insult if you propose them as models for their imitation. It was not without the greatest difficulty, that their architects could be prevailed upon to build the church formerly belonging to the Jesuits in the imperial palace at Peking, after the model brought from Europe. Their poetry is insipid in the highest degree, neither exciting the imagination nor affecting the passions. They are said to have been the inventors of the drama, but

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*Unskilfulness of the Chinese in the arts.*

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in this they have not advanced beyond the first step. Their contempt of other nations is so great, that they will not adopt European inventions, let their utility be ever so apparent. At the conflagration in Canton, they suffered great part of the city to be consumed rather than accept of the assistance of the English seamen belonging to Anson's squadron.

On the other hand the Chinese are said to have understood all the arts of essential utility, on which the Europeans so highly value themselves, four thousand years ago, before we could either write or read. But the authors who advance this assertion have forgotten to inform us what were the arts of essential utility which flourished among the Chinese, when they were ignorant of those of hunting and fishing, when they could neither provide themselves with subsistence, clothes nor lodging; for according to their own confession, they were not only utter strangers to all these things during the imaginary reign of the emperor Fohi, but even a thousand years later they were perfect savages, till the Egyptians taught them to write, and introduced among them their customs and their laws. The reply to this is: "Dispute as long as you please, concerning the fourteen emperors antecedent to Fohi: your cavils will always terminate in the proof that China was at that time extremely populous, and that its inhabitants were subject to regular laws." Even the annals of those enlightened times, which the viceroy Nien Hy Jao asserts to be entirely fabulous, say, that the life of men in those ages was the same as that of the beasts; that they roved about in the woods; that they had their

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Superstition of the Chinese.

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women in common ; that they thought of nothing but eating and sleeping ; that they ate the feathers and hair of animals and drank their blood ; that their clothing consisted of raw skins, and that Fohi first taught them the arts of fishing and hunting. Notwithstanding this, it is obstinately maintained, that the Chinese were acquainted with the art of writing before they knew how to make bread, and that the history of those brilliant ages has been handed down to us by men of learning of that rude period.

But what renders the Chinese the most contemptible in my eyes is the superstition which prevails among them, and which, when not required by religion, is a sure sign of weakness and ignorance. Tchih Tsong, the third emperor of the nineteenth dynasty has, in particular, branded his memory with disgrace by the encouragement given, during his reign, to every species of extravagance. It is not in the minds of the Chinese alone that we find superstition and atheism combined.

The most ordinary occurrences are attributed by the Chinese to the agency of evil spirits. They draw lots to decide whether they shall undertake a journey, whether they shall buy or sell, or marry their children. They take the utmost pains to discover the best situation for a house, the place where to make a door, the most fortunate day for building an oven. They are equally solicitous to chuse the most convenient mountain or hill for a burial place. Any superiority of understanding and talents, any rapid elevation to the rank of mandarin, any remarkable success in trade, is not ascribed to a man's abilities, but to his having chosen

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*Superstition of the Chinese.*

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a commodious spot for the interment of his forefathers.

The dominion of impostors over weak minds is no where so powerful as in China; in no country are fortune-tellers and astrologers in higher estimation. All the market-places and streets swarm with these people, who even keep public shops and exhibit a sign of their profession. Scarcely any business is undertaken before they have been consulted, and in the eyes of their admirers the grossest impositions bear the stamp of truth. A Chinese, who has been informed by a sooth-sayer that he is incapable of generation, will, as often as his wife is pregnant, look upon her as an adulteress, and in consequence of this conceit, will rather embitter the life of a virtuous woman and torment himself with the galling idea of imaginary cuckoldom, than submit the matter to the test of sober reason.

In the calendar, annually published with the approbation of the emperor by the tribunal of mathematicians, are to be found, besides the astronomical calculations, what days and hours are lucky and unlucky; what days are most proper for being let blood; the fortunate moment for obtaining a favor of the emperor; the hours for honoring the dead, for sacrifice, marriage, inviting friends and in general for performing all business, whether public or private. This calendar is in the hands of every person; in numberless families it is the quintessence of all their knowledge, and it is revered as an oracle throughout all China.

Amid all these egregious defects and this gross ignorance, the pride of no nation exceeds that of the Chinese. In their opinion they possess endow-

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**The Chinese surpass all nations in pride.**

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ments and qualifications of which human nature is scarcely susceptible. So excessively are they prejudiced in favor of their customs and opinions, that they are incapable of conceiving, how any thing can be right or true, which is not customary among them or known to their literati.

Thus the most scanty attainments become a source of pride to a nation, which is conscious of no deficiency in itself and can discover no excellency in others, which considers itself as alone endued with sight and all other nations as blind.



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Advantages of national pride arising from imaginary superiority.

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## CHAP. X.

### OBSERVATIONS ON SOME ADVANTAGES AND DISADVANTAGES OF NATIONAL PRIDE ARISING FROM IMAGINARY SUPERIORITY.

EVERY philosopher wishes the prejudices of the rest of mankind at Terra del Fuego or at the devil, but is indulgent towards his own. It is, however, proper and necessary that prejudices should exist, as far as they are beneficial.

There is a national pride, which, though arising from mere prejudices, is productive of great political advantage. Self-love excites in a nation hope and fear; the latter preserves them from vices, the former inclines them to be self-interested and industrious. Self-love likewise engenders vanity, this produces a desire of elevation to a superior rank, love of expence, emulation, the arts, fashions, polished manners and good taste. Self-conceit and vanity are, therefore, follies of very great political advantage, because they are born with us and only expire with us, because their power never decreases, and they assume the very appearance of virtue.

The love of our native country is, indeed, in

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Love of our native country.

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many cases, nothing more than the love of an ass for his stall. Yet, after an extended tour through Asia, Africa and the greatest part of Europe, the charming Lady Mary Wortley Montague, thought no mortal so happy as the English country squire, who takes it for granted that March beer is preferable to the wines of Greece; who thinks that no fruits of Africa can shew such a beautiful, deep yellow as his golden pippins; that the ortolans of Italy are not such good eating as a surloin of beef, and in a word, that there is no real enjoyment of life out of Old England.\*

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\* However some may censure the love of country as a sentiment too narrow and selfish to be entertained by the philosopher and citizen of the world, yet there are few Englishmen, I think, who would not feel some correspondent emotion excited by the patriotic strains of a truly British bard, the late William Cowper:

“ England, with all thy faults, I love thee still  
My country! And while yet a nook is left  
Where English minds and manners may be found,  
Shall be constrained to love thee. Tho’ thy clime  
Be fickle, and thy year most part deform’d  
With dripping rains, or wither’d by a frost,  
I would not yet exchange thy sullen skies,  
And fields without a flow’r for warmer France,  
With all her vines, nor for Ausonia’s groves  
Of golden fruitage, and her myrtle bow’rs.”

The same ideas are expressed, with less dignity perhaps, but with equal beauty, by that child of Nature, the amiable Burns, in the following lines:

“ Their groves o’ sweet myrtle let foreign lands reckon,  
Where bright beaming summers exalt the perfume:  
Far dearer to me yon lone glen of green breckan  
Wi’ the burn stealing under the lang yellow broom.

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*Love of our native country.*

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It always affords pleasure to see a people who are fond of themselves, who extol their countrymen, who prefer the productions of their own country to that of any other; who esteem their own writers; who entertain the highest opinion of themselves and every thing connected with them; and thus are as happy as it is possible to be either in imagination or reality, for both are alike. Let our philosophy, therefore, ascribe it to extravagant prejudices proceeding from education, if a Moor imagines that his country is the most delightful on the face of the earth, and that God took the trouble to create Ethiopia himself, but commissioned angels to make the other parts of the world; if a Laplander seeks the terrestrial paradise among the snows of Norway; and if a Swiss, as the acute Dr. Smollet informs us in his travels, prefers the bare mountains of Solothurn to the fertile plains of Lombardy. Let us allow others to survey their native land with a partial eye; let them, like the peasants in the vicinity of San Marino, imagine, that if any truly honest people exist in the world, it is they.

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Far dearer to me are yon humble brown bowers,  
Where the blue-bell and gowan lurk lowly unseen;  
For there lightly tripping among the wild flowers,  
A list'ning the linnet, aft wanders my Jean.

Though rich is the breeze of their gay sunny vallies,  
And cauld Caledonia's breeze on the wave:  
Their sweet-scented woodlands that skirt the proud palace,  
What are they? The haunt of the tyrant and slave,  
The slave's spicy forests and gold-bubbling fountains  
The brave Caledonian views wi' disdain;  
He wanders as free as the winds of his mountains,  
Save love's willing setters, the smiles of his Jean." T.

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Hatred not diminished by contempt.

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Let them consider the narrow circle which bounds their horizon as the limits of space ; let the wise legislator be filled with astonishment on discovering a boundless expanse when he fancied himself at the end of all things. Content makes happy fathers, citizens and subjects, even though they have nothing but milk, cheese and black bread.

So much may be said in favor of the pride proceeding from imaginary advantages. It would be a great extenuation of this pride and of the contempt with which it is accompanied, were it true, that contempt diminishes hatred. It undoubtedly weakens that envy which is a dejection at the sight of another's happiness. He who envies a rich man on account of his wealth, feels his envy diminished when he perceives that this rich man is a fool ; he who envies a professor on account of his knowledge finds his envy abated if he can persuade himself that this scholar's erudition is only equalled by his dulness. Hatred is a wish for another's misfortune. Our hatred of an enemy is proportionate to the injury we apprehend from him ; though he may be contemptible in the highest degree, yet his power may be great ; we do not cease to hate him till this power ceases to have an influence over our welfare.

Nor among whole nations is hatred diminished by contempt. The Greeks equally hated and despised the Persians. The lower classes of christians look upon the Jews without exception as a people destitute of virtue and integrity, slaves of avarice and addicted to every species of villainy and deceit. They even almost consider it a religious duty and a meritorious work to persecute the Jews ; and

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Hatred not diminished by contempt.

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though they despise them, their hatred is not the less. No nation on earth hates and at the same time dispises another more than the English do the French; every foreigner who appears in the streets of London, not dressed in the English fashion, runs the risk of being pelted with mud, on the supposition that he is a Frenchman.\* On a thousand occasions the French have retaliated this contempt. Their sentiments towards the English may be collected from all the French narratives of the military achievements of their valiant rivals, and even from the *Jumonville*, an heroic poem, with which revenge and national hatred inspired the muse of M. Thomas, one of the most brilliant geniuses and most upright men in France, who makes as much ado about the accidental death of eight Frenchmen by the fire of a fort, as if it had been another massacre of St. Bartholomew. In the same manner the French and the Spaniards hate each other not less cordially for their reciprocal contempt. During the campaign of 1746 in Italy, these allied nations manifested the bitterest animosity against each other, to the detriment of the service on which they were engaged. At Hospitaletta a Spanish regiment of horse even attacked in broad day a regiment of French cavalry, whose quarters were separated from theirs only by a high road.

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\* It is almost unnecessary to remark, that though this observation on the conduct of the populace of London might have been correct at the time the author wrote, yet it is by no means applicable at the present day, when it may with truth be asserted, that scarcely any nation is so distinguished for the liberality of its sentiments towards foreigners as the English. T.

The hatred of a nation against foreigners is often of great disadvantage to that nation in general, when its aversion extends to all others. Even in England the unnatural antipathy of those islanders to the natives of all foreign countries is accounted one of the greatest obstacles to the peopling of the vast possessions of that power in America, by which the prosperity and durability of its commerce would be augmented and ensured.

The contempt proceeding from religious pride is attended with much more dangerous consequences. Whoever imagines, that another cannot possibly be a virtuous man who does not believe all that he believes; whoever condemns all those whose way of thinking in religious matters does not correspond with his, will naturally be an enemy to the greatest part of his species. The inevitable result of prepossession in favor of the infallibility of his church's intolerance; and the latter, on the other hand, engenders the numerous swarm of troublesome prejudices, which, like the myriads of insects in hot countries, buzz about the ears of every man not provided with the armour of philosophy, in order to torment him with their stings. As long as he hopes that the whole world will at last be brought to profess one religion, so long he considers it a duty incumbent upon him to promote the great work of conversion. For this reason the wanderer is not suffered to live in peace; for this reason the saint, who fancies that he dwells among the damned, is ever ready to invade the prerogative of Satan; and for this reason the gospel of the God of peace is promulgated by sanguinary priests, by military force, by the galleys and the wheel.

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Intolerance of religious pride.

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By such notions have the minds of men in all ages been inflamed. Orthodox zealots were the original authors of all heresies ; and the more blind and the more furious they were, so much the more their persecutions tended to augment the number of the heretics. Monks took the missal in one hand and grasped a banner in the other : whole hosts of plunderers distinguished by white crosses, sold their possessions that they might ravage those of the unbelievers ; forsook their wives to violate those of others, and under the conduct of the monks repaired to distant climes, where, stained with the blood of infidels, they might seek a grave in more holy ground. The crusades swept away two millions of combatants, and they were undertaken in the true spirit of the Koran, by which war is termed a sacrifice of person and property for the conquest and extermination of infidels, and for the confirmation and extension of the true faith ; by which the Turks are taught that those do not die who fall in a religious war ; that God delights in the blood shed for religion, were it only a single drop ; and that to defend their frontiers but one night against the infidels is more pleasing to the Deity than a fast of two months.

Pride alone is a stranger to toleration. It irritates the minds of men by its attempts to compel them to think like itself. This is the true source of religious zeal, of that presumptuous desire of ruling over the conscience. It has been remarked that, in ordinary disputes, self-conceit and obstinacy are never carried to the extreme, because each is sensible that he is liable to mistakes ; whereas in religious controversies each being convinced that his opinion is

right, is filled with indignation against those, {who, instead of changing their way of thinking, strive to compel him to alter his. Presumption and the spirit of persecution engender that rigid, suspicious and inquisitorial method of proceeding, even against persons professing the same tenets—a system which instead of permitting a fair examination, requires absolute submission; according to which truth, liberty and science would at length be exterminated, by the orthodox zealots among the protestant divines, were they not occasionally to meet with a severe check in their furious career.

Religious pride alone makes its faith a law, ascribes its own intolerant opinions to the supreme being and proclaims its system to be the cause of God. If deficient in argument or strength of lungs, pride, envy, rapacity, ambition and misanthropy assume the mask of fanaticism, and in the name of the Lord perpetrate deeds of infernal atrocity. This accounts for the arrogance, the ardor, the violence and rancor of the Greek sectaries, who thought themselves polluted by speaking to a heretic, or living with him under the same roof; who, for this reason, taught the subjects of the Greek emperors, that princes who, in their opinion, were rebels against God, could not be chosen by Providence to reign over them. On this account so many servants of the God of peace recommended to temporal rulers a tyrannic compulsion and an inflexible rigor in matters of religion. From this cause the most malignant principles shone forth, in all the splendor of the ignorance prevailing in the fifteenth and sixteenth century, in the pastoral letters of the apostle of Cracow.



Since the mild invisible kingdom of another world, was converted into the most arbitrary despotism in this world, the christian religion, perverted by priests, has rendered mankind cruel, merciless and sanguinary. It armed them with fire and sword. It stimulated princes to convert the world into a hell, and in the name of a God of mercy to persecute and torment those whom they ought to have treated with love and compassion. The Savior did not teach a religion that is arrogant and tyrannical, that inspires men with a spirit of persecution and murder, a doctrine like that which animated the gentle Jesuits (those Janissaries of the Holy See, as they were termed by Pope Benedict XIV.) when they endeavored to please the Almighty by incessantly proclaiming that heretics ought not to be spared. It was not for the sake of the religion of Jesus that the Spaniards subdued America, though, under this pretext, they depopulated a country as extensive as Europe, and murdered between twelve and fifteen millions of men, for no other reason than because they possessed gold, which they did not even refuse to surrender to these blood-thirsty invaders. Yet, in the fervor of their devotion each of these Spaniards hung up thirteen of the benevolent Americans, who had one day brought them a supply of provisions; and this atrocity was committed in honor of Christ and his twelve disciples!

Religious pride is the cause of that theological zeal which christians of all denominations manifest for the tenets of their church, of the obstinacy with which they maintain them, of the shouts of exultation which they raise when a wanderer is reclaimed,

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Blindness of religious pride to its own defects.

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or when an adversary is refuted or brought to a recantation. On these grounds they imagine themselves to be genuine and zealous christians. But a great genius of the present age, M. Resewitz, a divine of Copenhagen, enquires: "Whether they manifest the same zeal in correcting the sins forbidden in the gospel as in refuting the errors that militate against it? Whether it is not more frequently the case, that on other occasions they betray a total indifference towards the most important interests of christianity? Whether they do not remain quiet spectators, or purposely wink at the most flagrant crimes committed in their presence; when the doctrine of Jesus is more dishonored by the misconduct of christians than by an erroneous proposition? Whether they themselves do not manifest as much ardor in the gratification of base desires, as zeal in the persecution of heterodox opinions?"

According to this doctrine, he who, in Italy transgresses in the most trifling degree against the laws of the church, is looked upon as far more culpable than the man who is guilty of the most atrocious violations of nature and morality. An assassin or adulterer will more easily obtain the forgiveness of the church, he will sooner be admitted into society, he will experience more tenderness and indulgence than the wretch who, without especial permission, should presume to eat a pigeon on a Saturday. Such an one is shunned and abhorred by all as a monster, because he is almost considered as a heretic, and of all sins, heresy is, in Italy, accounted the most detestable.

The reciprocal hatred and contempt of christian sects is in general a consequence of the stupidity oc-

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Inveteracy of christian sects against each other.

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casioned by a bad education. Youth, in christian countries, are taught to condemn what in maturer years they cannot but excuse. In their tender hearts are planted the baleful seeds of aversion, discord and detestation; they are instructed to brand as idolaters or to curse as heretics, those whom, in the age of reason, they embrace as brethren and fellow christians.

The more a sound judgment attends to the essentials of christianity the more clearly it perceives how extremely ill-grounded and absurd are the prejudices cherished by all weak minds among the Protestants, against the members of the Romish church, and by all the weak minds belonging to the Catholic church against the Protestants. The common people among the latter are quite astonished to hear that a Catholic should act with generosity towards a Protestant, when they see that the highest regard, the sincerest friendship subsist between persons of the two religions. The populace at Toulouse believe that it is an established law among the Calvinists to strangle any of that religion who go over to the Catholic church. Conformably to this idea, the parliament of Toulouse caused the aged, innocent Calas to be broken on the wheel only because he was a Calvinist, and because his son had hanged himself in a fit of despondency, without entertaining any idea of changing his religion. It is not indispensably necessary, in more mature years to have forgotten what we too often learn in our youth implicitly to believe, to perceive that it is possible to remain true to our religion, without wondering that others should continue steadfast to theirs; that nothing tends so strongly to

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*Pride arising from imaginary liberty.*

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unite the minds of men as when each is at liberty to think what he pleases; that in a world where error and not truth is the portion of the multitude, God will judge the heart and not the understanding; that we are all children of one father and heirs of his promises if we believe what we can and live according to his precepts; and that virtue with a rosary is as amiable as the virtue of him who makes no difference of days or of food.

Let us now proceed to notice some other imaginary excellencies. Men might very often be free if they pleased; but they forge shackles for themselves, still boast of their liberty and render themselves ridiculous. The political constitution of a country or of a city may be free, and yet the minds of its inhabitants may be enslaved. Under a republican government he who only consults his interest, and speaks with freedom in such cases only where it cannot be detrimental to himself or his family, is very often a slave who transgresses the dictates of his conscience, who violates his oath and his duty. The patriots in a republican city should not, therefore, boast of their liberty, particularly if most of them have, like wild cats, attacked a stranger tooth and nail, because he has publicly demonstrated, that in scientific matters the son of a burgomaster may commit a mistake.

The proud conceit of imaginary valor, power and importance tends in a surprising degree to pervert the notions of a nation concerning other people, and is to their historians an inexhaustible source of patriotic falsehoods. Few writers are sufficiently on their guard against that partiality, which magnifies the good qualities and successes of our nation,

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Pride arising from ignorance.

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and shews us in miniature the advantages obtained over it by other nations.

Pride arising from ignorance of foreign affairs, deprives a people of all the advantages resulting from an acquaintance with the improvements of other nations. They thoughtlessly fix their vacant eyes on the ground on which they tread, they shield themselves behind impenetrable prejudices against all useful innovations, and thus remain perpetually fettered by that political superstition, which is so inseparably connected with what has no other merit than antiquity, and which precludes the introduction of every useful invention that is yet unknown among them.

The pride arising from ignorance in general, is the surest mean of remaining in ignorance. Nothing appears worth knowing to him who thinks himself acquainted with all that is useful : arts and sciences must be at a total stand in a nation, which imagines that it has attained the *ne plus ultra* of improvement. This foolish presumption obstructs the progress of knowledge even in nations which are the best organized. The French defended the opinions of Descartes long after his vortexes, his elements, his theory of light and his romance on man had been refuted. Attraction, the divergency of rays, the circulation of the blood, and inoculation, were likewise subjects to which national pride long blinded their eyes. They would not have vindicated the vortexes of Descartes but for that vicious habit of preferring whatever is French to every thing of foreign production.

We, however, live in the dawn of a great revolution, in the days of a second separation of light from

darkness. In all Europe is observed a second revival of sound sense and sober reason. The clouds of error and of fear are dispersing ; weary of their long confinement, the people are throwing off the shackles of ancient prejudices to resume possession of the lost privileges of reason and of liberty. The light that is every where diffused, the philosophic spirit that is every where gaining ground, the defects they have shewn in the present mode of thinking and the attacks that have been made on the prejudices of the times, are producing a boldness of opinion, which often degenerating into licentiousness, will cost some their small portion of liberty, many their property and others their lives. This revolution, if conducted with political wisdom and due submission to the laws, promises great improvements to our age and to prove the death-blow of barbarism. The useful part of the sciences is no longer a mystery confined to a few pedants. The philosophers of all nations communicate their discoveries in their native languages ; they now understand the art of rendering intelligible the most abstract truths ; on all the important concerns of mankind books are daily published which move the heart and enlighten the understanding. Every thing is submitted to the test ; every thing is in fermentation and announces a reformation in the philosophy of common life, which here and there approaches with slow steps, but sometimes suddenly bursts forth like the radiant sun from behind the clouds. Even at Vienna and in all the Catholic countries of Germany, the spirit of philosophical research begins to soar with bolder flight. It is seen bursting from the strong holds of indolence

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The sciences promote harmony and good-will among nations.

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and stupidity and rising superior in countries where, in the dreary abysses of darkness, prejudice and ignorance, superstition sat enthroned. A foreigner, a man of letters, repaired some years since to Switzerland, with the intention of settling in a country whose inhabitants enjoyed the liberty of thinking as they pleased. After a residence of ten days at Zurich, he set off for Portugal.

Awake and read is the best maxim for removing prejudices against nations with which you are unacquainted. We shall feel the less contempt for each other the more we communicate either personally or in writing. The sciences implant in the most hostile nations a spirit of harmony and mutual good-will, diminish the national hatred which contracts the soul, overthrow the barriers of self-interest and jealousy, expand the reason, impart a more tranquil serenity to the mind, and more candor to our opinions of other nations. All the learned are members of one republic, which, notwithstanding the inequality that must necessarily prevail, admits of no tyrant.

It is not above forty years since a stranger who should have ventured to mention an English tragedy or comedy in good company at Paris, would have been the object of general ridicule. Now, however, the most sensible of the French are ready to admit, that it is to these hardy islanders the world is indebted for the best systems of morals and of politics; that their studies were directed to the welfare of the state and the prosperity of the nation, while the French devoted all their attention to works of wit; in a word, that the English

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Anecdote of a bishop of Lausanne.

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equal them in genius, surpass them in energy, and are behind them in nothing but in taste.

There are some German works, which, if well translated into English, would greatly diminish the contempt of the Germans, which is manifested by that nation. In France, the Swiss will no longer hear the sarcasm that a poet is as rare an animal among them as an elephant at Paris; perhaps even in England it may now be admitted that a native of Switzerland is capable of thinking. The period of our want of reflection is principally confined to those devout times, in which, though public stews were established in the city of Bern, yet, by the patriotic advice of Thüring Frickart, apostolic doctor and secretary to the republic, the caterpillars, which in 1479, committed great ravages in our canton, were cited by a judicial notification before the ecclesiastical tribunal of the bishop of Lausanne; who, with the other fathers of the church, after a solemn hearing of the plaintiffs and defendants, excommunicated the caterpillars in the name of the Holy Trinity!

Even the philosophers of the once credulous kingdom of Spain begin to acquire reputation by their enlightened reflections on the most critical points. Father Isla, a Spanish Jesuit, some years ago wrote a novel, entitled: "History of the celebrated Divine, Gerundio di Campazas, otherwise called Zotes," (blockhead). In the character of the reverend brother, Gerundio, are combined all imaginable extravagancies, follies and caprices which disgrace the ecclesiastical orders in Spain. In twenty-four hours the whole edition of the first part was sold; it involved the author in the utmost



misery, a strong proof that the nation approved of his performance.

The more sensible part of mankind seem to be gradually relinquishing those opinions which separate them from each other for those which tend to unite them. Religious toleration is every where recommended to princes ; and the more a sovereign is in want of money, the more willingly he complies with all the precepts of philosophy, if they tend to augment his revenues. The English laws towards catholics are so mild, that they are suffered to possess considerable influence over the election of representatives in parliament, to retain their manor-houses, to have numberless priests and missionaries, and to enjoy the liberty of making converts. The elector of Mentz has lately founded at Erfurt a protestant college, for the study of divinity. Foreigners of all religions have long been tolerated at Rome, on account of the money they expend in that city ; they are not molested on account of their faith, nor are they required to conform to any individual ceremony of the Romish church. The people, who on this subject think like the holy father, merely say of them with a smile : “ What a misfortune it is that these people do not believe in God.” Controversy is, at the present time, a field but little cultivated, particularly as there are protestants who make no scruple to acknowledge, that the most enlightened systems of polemical divinity are nothing more than a collection of the foibles of the human understanding ; and catholics who forgive a protestant, otherwise of respectable character, if he does not consider it as absolutely true, that the archangel Michael reads mass every Monday in heaven.

The arrogance of national prejudices has somewhat abated, since nations have become less punctilious in their false notions concerning the point of honor. A ludicrous example from the history of my own country will elucidate this truth, if we compare the notions at that time entertained by our nation of its honor, with its present ideas. In the year 1458 the confederates were invited by the city of Constance to a shooting match. At the conclusion a native of Lucern agreed with a citizen of Constance to shoot for a wager, and the former throwing down a small piece of money coined at Berne, the latter applied to it some term of derision. This was resented by the citizens of Lucern, who immediately stimulated the whole confederacy to make war upon Constance. The patriotic Lucern was the first to arm, and in conjunction with Unterwalden invaded the Thürgau, took Weinfelden, because its possessor was nearly related to the offender; and obliged the inhabitants to raise a contribution of two thousand gulden. The other confederates likewise prepared for war. The troops of Bern were actually on their march, and they did not lay down their arms, till the city of Constance made the Swiss a compensation of three thousand Rhenish gulden for their injured honor.

In this enlightened age nations will not be guilty of such outrages from false notions of honor, excepting interest ceases to be the bond that connects them. Newton, indeed, will often be called an almanac-maker, and Montesquieu a blockhead, if the French and the English continue to employ the utmost exertions to over-reach one another in their American trade. Extreme arrogance, however,

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Arrogance the companion of ignorance.

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always goes hand-in-hand with the most profound ignorance. None but the most shallow Parisian looks upon his fellow-citizens as the only rational beings in the world ; none but a Spanish eulogist of St. Roch exclaims in a lamentable tone from the pulpit : “ How could heaven permit so great a saint to be born a Frenchman ? ”

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*CHAP XI.*

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OF THE PRIDE ARISING FROM REAL  
ADVANTAGES.

**THIS** pride is nothing more than a just sense of and value for the good, which we actually possess.

There is no occasion to search for specious arguments to prove that the pride in question differs essentially from vanity. Individuals and whole nations may in one respect be vain and in the other proud; yet we frequently see vanity without pride and pride without vanity. The former is built upon imaginary superiority, and despises all those things on which pride is grounded; but the latter only values itself on what is valuable. The vain man is inflated with trifling advantages, the proud man exults only in important advantages. The vain man every where assumes the first place, the proud relinquishes his to every fool. The vain imagines that he distinguishes himself by his table, his dress, his equipage and attendants: the proud trusts for fame to his merit. The vain is actuated by false notions of honor, the proud by the principles of true honor. The vain man loves to exercise his caprices towards his inferiors, the proud prefers to encounter his superiors. The vain offends by his

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Distinction between pride and vanity.

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folly, the proud by his good sense or his virtue. The vain is susceptible of every species of meanness, but the proud is incapable of any. The vain is inflated very often, but the proud is elated only during any little ebullition of his pride. The vain man continues under every form a fool, the proud becomes so from vanity when he canvasses for fame and honor, when he demands of the world as a tribute what it bestows only as a voluntary gift, when he seeks to obtain this meed without delay from those who immediately surround him.

All pride, without exception, is reprobated from the pulpit, often without judgment and consequently without effect; but on the other hand by two of the greatest divines, Spalding and Sterne, with impressive energy. It will readily be perceived that I here consider men less as they should be, than as they are; that my principal object is to state the various relations of pride according to its nature, and therefore first to describe man according to his nature, then to class the several phenomena observed and to explain their causes and effects. This examination proves, that there are two kinds of pride, and many species of each kind; that the observer should not confound these two kinds as is commonly done, and that that language must be poor indeed, which has no term to express the consciousness of one's real worth.

This consciousness is implanted in the nature of man, though the great power of self-love does not always permit us to form a just estimate of our excellencies. The sense of internal dignity, considered by Pythagoras as the greatest incitement to virtue, is a guard which the author of our nature has

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Pride operates as a restraint on vice.

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placed within us to suppress every low passion, every base desire, all that is unworthy of the dignity of our souls ; and, which is particularly deserving of notice, it is a constant endeavour to extirpate our vices. No vicious, wicked, or dangerous thought will arise within us, if we feel this respect for ourselves ; if, according to its suggestions, we try all our inclinations at the tribunal of reason ; if we are mistrustful of ourselves. It scarcely seems possible that the sense of the beauty and dignity of human nature, in which all moral virtue finally terminates, can subsist, without this respect towards one's self. A man possessing this sense must necessarily love and value himself, but only in as far as he is one of those who partake of this conscious dignity. Self-respect is a restraint on every vice. To a licentious clergyman we exclaim : " Recollect the profession to which you belong : " a civil magistrate, whose attention to petitions is proportionate to the sums put into his hand by those who present them, is reminded that he sits on the seat of justice. During the last war at the attack of two, three, or four batteries behind each other, the soldiers were a thousand times told to remember that they were Prussians. To every vicious character we ought incessantly to repeat : " Remember the high destination of man."

The consciousness of the real worth of one's nation is the national pride arising from real advantages, and this pride is a political virtue of great importance. A sense of the greatness of our fore-fathers is a motive to imitate them ; the participation in the fame of a people for arts and sciences excites a desire to increase that fame ; the conviction that they live under a good government endears the country to its

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Pride grounded on real advantages.

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inhabitants and secures the fidelity of the inhabitants to the country.

The just pride of a nation therefore arises from the domestic advantages it enjoys, but not always from the consideration which these advantages procure it among foreign nations. This consideration is courted only by the vain and not by the free. The English are not vain, for they give themselves little concern about the opinions of others, and even when honor is the motive of action, instead of deducing this motive from the judgment of the rest of the world, it is sufficient for them to deserve the approbation of their own minds, or at most that of their countrymen. Vanity has, therefore, no farther share in this kind of pride, than as it is imagined, that the reputation of a country exalts each individual belonging to it in the opinion of foreigners.

Pride grounded on real advantages, with proper limitations, may be a germ of the most exalted sentiments. A man unacquainted with his own powers, or who is not actually animated by a just knowledge of his own worth and a certain noble confidence, is unable to withstand severe trials, and consequently incapable of any great undertaking. He who entertains no regard for himself will scarcely obtain general esteem. He alone has a high sense of the dignity of human nature, who knows how to value himself on what is deserving of respect, who never ceases to manifest towards others that genuine philanthropy which results from modesty of character. The best-grounded pride degrades itself, if it treats with contempt any thing not deserving of contempt; and the most just self-esteem is insufferable when it refuses to others a due portion of regard.

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Pride grounded on real advantages.

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Envy is incompatible with a noble pride, though it by no means proceeds from contempt, notwithstanding the industry with which it strives to render the envied object contemptible; for it betrays only a fear of being excelled. A generous mind derives nothing but pleasure from the contemplation of another's merits; it exalts itself in proportion to its acknowledgment of another's greatness; real merit is susceptible of emulation, but not of jealousy or envy. Shallow minds alone shun what bears the stamp of excellence. An enlightened genius never despises an idiot, being well aware how often he resembles him; but he despises a fool who affects importance only because he is an idiot. The virtuous man despises vice, but though he feels contempt for the vicious, he does not hate them. Modesty is the most fascinating ornament of female beauty; but with the noble pride of conscious merit, with a mind which requires of others that honor and respect which it pays to itself, every female of exalted sentiments despises a heart that is insensible to her internal worth, and loves her more for her beauty than for her virtues.

But I now chuse a more lofty situation, and turn my eyes from the consideration of individuals to contemplate the different kinds of noble self-esteem in whole nations.

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Pride arising from the glory of ancestors.

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## *CHAP. XII.*

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### OF THE PRIDE EXCITED IN A NATION BY THE RECOLLECTION OF THE VALOR OF ITS ANCESTORS.

**ANIMATED** representations of hardy enterprizes undertaken in defence of their country's rights, make remote posterity proud of their forefathers, give perpetual duration to hereditary valor, and inspire the effeminate with heroic manners.

The recollection of the valor which crowned the heads of our ancestors with ever-flourishing laurels, is a continual memento to us to do nothing unworthy of their glory, and to believe ourselves capable of being as great as they. To emulate the virtues of our ancestors, to equal their renown, and to renew the period of their glory, we must recollect our descent, for the sake of the duties it imposes; we must recollect our ancestors because they afford us examples; their deeds must be described and embellished with all the charms of rhetoric and poetry. We must never look upon their fame as an inheritance which we may enjoy in indolence; never give way to that impatient and jealous pride, which imagines that every thing must yield to a game, and which is indignant at the advantages of

superior merit. Our forefathers will then live again in their descendants; the shades of the slain then beckon us away to the field of slaughter; ruined monuments and ancient trophies are restored. This pleasing enthusiasm kindles in every heart, not the vanity of little minds, but an ardor for noble distinction, new zeal for the state, and a strong attachment to every national virtue.

The nations of antiquity excited each other, by the recollection of the heroism of their ancestors, to vigilance in days of peace, and to intrepidity in times of exigency. "Your fathers," say the Corinthians in Thucydides, "attained to virtue by steep and rugged paths; keep their example before your eyes, and lose not by wealth and indolence what was acquired by labor and poverty." But the people were instructed not to be content with repeating the history of the achievements of their ancestors, which confer honor only on those who emulate, not on those who disregard them; for it is more culpable to depart from great examples which we ought to follow, than to be little when we have none.

Among the Greeks every thing conspired to implant in every heart the heroism of their ancestors; these principles, this mode of thinking were the instruments of their most illustrious actions. The sight only of the statues of Harmodius and of Aristogiton was sufficient to keep alive in the Athenians the abhorrence of tyranny, and daily excited their gratitude towards those intrepid defenders of their liberty. Those who had died for their country were honored with a public funeral; a stage was erected three days before and on it the re-

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Pride of the Greeks in the glory of their ancestors.

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mains of the deceased were exposed to view ; the republic provided for the children of those heroes till they attained to years of maturity. An honorable death raised the lowest Greek to a level with the greatest commander ; their memory was perpetuated by the most solemn sacrifices to the latest posterity, and their statues were placed beside those of the gods.

Animated with these notions the Greeks marched to meet the enemy. Before the signal for battle was given they reminded each other of the achievements of their ancestors, they called the spirits of the departed to be witnesses of the day, on which, emulating their glory, they were determined to conquer or to die. This resolution dissipated all fear, and led them with cheerful confidence to meet honorable dangers. The single battle of Marathon continued for ages to inspire the Greeks with a noble emulation of their forefathers. On all great occasions they were reminded of the countless host of the Persians, and of their own little, invincible band. The nervous eloquence of Demosthenes impressed this principle on the hearts of the Athenians, excited their hatred of the insidious monarch, inflamed their patriotism and their love of liberty, and inspired every mind with a desire of glory. With the same spirit the Lacedæmonians took the field ; their armies were small, but they were victorious. The present descendants of the Spartans are the most valiant of the modern Greeks, and they are free.

It was for the purpose of renewing the memory of their glorious ancestors, that Agesilaus chose to embark at Aulis, on his expedition against Asia.

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Pride of various nations in the valor of their ancestors.

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When Alexander landed in that country to reduce it by his arms, his first care was to revive the courage of the Greeks by the memory of their former victories over Asia. He went to Ilium, visited the tombs of Ajax, Achilles and the other heroes who fell before Troy. He paid them the customary honors, performed races with his companions round the statue of Achilles, anointed it with oil and crowned it with garlands. "Happy youth!" he exclaimed, at the grave of that monarch, "who hadst during thy life a faithful friend, and after thy death a Homer to sing thy achievements." Such a powerful love of fame displayed with so much art, kindled the noblest emulation in every bosom; Alexander sought to rival Achilles, and his soldiers Alexander. These continual comparisons inflamed their imaginations and prepared their minds for the most hazardous enterprises.

"Remember that ye are Romans," said the commanders of ancient Rome to their legions. This short address rendered them indefatigable in the most difficult undertakings and undaunted in the most bloody battles. With the recollection of the valor of their fore-fathers, and with the enthusiastic idea of the privileges and the future greatness of eternal Rome, they subdued the world.

The Arabs have to this day preserved their freedom by their valor. In the course of so many ages, the Turks have not been able to reduce them to subjection. They still continue to extend, settling in different parts of Egypt without paying tribute to the Sultan or obeying his commands. It is the remembrance of their ancestors that cherishes in them this love of independence. From their infancy

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Pride of the Scandinavians in the valor of their ancestors.

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they listen, in their tents, to the narratives of the heroic deeds of their fore-fathers. Arabia resounds with songs in which the memory of these achievements is transmitted to posterity; and among these people the greatest of their poets enjoys as much consideration as the greatest of their heroes. The poetic pictures of valor from the golden age antecedent to Mohammed, are said to be as energetic and sublime as the best compositions of Greece and Rome.

These seeds of heroism flourished with still greater vigor in the rugged north. Those nations of Scythian origin, who quitted the shores of the Tanais, to seek a more comfortable abode in Scandinavia, who brought Sweden, Denmark, Norway and Russia under the subjection of a Scythian family; who spread over all Germany, and successively filled Spain, Gaul and the whole western empire with the clangor of their arms, had the same origin, the same laws, the same courage, the same love of freedom, the same attachment to the customs and religion of their ancestors, and the same contempt of death grounded on the hope of future felicity.

The customs and habits of these people combined to impress on the minds of their descendants the memory of the valor of their fore-fathers. This desolating virtue was held by them in extraordinary esteem, and the love of war was deeply rooted in their religion. The deified Odin instead of the pure and abstract notions of God introduced a doctrine that was wholly sensual. He knew how to model the *Woluspo*, the code of the Scythian nation, so as to accord with the notions of those people;

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Odin.

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his paradise and his hell were solely calculated for the increase of valor. In the rigid requisition of the utmost contempt of death his laws exceed those of the Spartans themselves.\* With the last gasp of

\* Odin was a powerful chief of the Western Scythians who conducted a vast body of the Getæ or Goths from Asiatic Scythia to the north-west parts of Europe. Seating himself on the Baltic sea, he extended his conquests over all the countries bordering upon it. Odin was the inventor of Runic characters, instituted many excellent laws and regulations, made the distinction of seasons and the divisions of time, was an invincible warrior, a wise legislator, loved and obeyed during life by his subjects, and after his death adored as one of their principal deities, among whom he was the god of war. If Odin did not introduce, he at least cherished that martial spirit which characterized the Scandinavians, among whom it was a fixed and general principle, that all who led lives of indolence and inactivity, and died natural deaths by sickness or old age, went into vast subterraneous caves, dark and miry, full of noisome reptiles, and there forever grovelled in endless stench and misery. Those on the contrary who devoted themselves to warlike actions and enterprises, to the conquest of their neighbors and the slaughter of enemies, and either died in battle, or of violent deaths in bold adventures, were immediately conveyed to the vast hall or palace of Odin, the god of war, who eternally kept open house for all such guests, where they were entertained at endless tables, indulging in perpetual feasts and mirth, and carousing in bowls made of the skulls of their enemies they had slain, according to the number of which, every one in these mansions of pleasure was the most honored and the best entertained.

In Sweden there is still a place called Odin's Hall. It is a great bay of the sea, encompassed on three sides with steep and rugged rocks. In the times of Gothic paganism men who were either sick of diseases, esteemed mortal or incurable, or had grown infirm with age, and were past all military action, fearing to die meanly and basely, as they esteemed it, in their beds, usually caused themselves to be

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Odin.

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the warrior were intimately connected all the rewards which filled the whole imagination; and opposed to fear not cool reflection but impetuous passions.

Odin persuaded the Scandinavians that a happy immortality was granted only to those who, after the example of their fore-fathers, died with weapons in their hands. To rush upon the swords of the enemy, and to enjoy the promised reward were ideas which, according to his doctrine, naturally resulted from each other. He taught them that felicity could be obtained only by the effusion of blood, and that a sick person ought on his death-bed to cause himself to be wounded, that he might appear stained with blood in the presence of his gods. Odin did what he taught; and after his example, the Scandinavians sought to attain the highest degree of happiness and pleasure in blood and death. "Our warriors," say their poets, "pant for death; they meet it with transport; though their hearts are

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brought to the nearest part of these rocks, whence they precipitated themselves into the sea, hoping by the boldness of such a violent death to renew their claim to admission into the hall of Odin, which they had lost by failing to die in combat and by arms.

Odin is supposed to have flourished about seventy years before the christian era. It was not long afterwards that the nations over whom he ruled were thus characterized by the poet Lucan :

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Populos quos despicit Arctos  
 Felices errore suo, quos ille timorum  
 Maximus haud urget lethi metus, inde ruendi  
 In ferrum mens prona viris, animique capaces  
 Mortis, et ignavum rediturae parcere vitae.

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Courage held in high estimation by the Goths.

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pierced in battle, they fall, laugh, and expire.”\* Lodbrog, a northern chieftain, exclaims: “What new joys arise within me! I am dying! I hear Odin’s voice; the gates of his palace are already opened, and half-naked maidens advance to meet me. A blue scarf heightens the dazzling whiteness of their bosoms; they approach and present me the soul-exhilarating beverage in the bloody skulls of my enemies.”†

Among the Goths courage was preferred to all other virtues; they looked with contempt upon every thing else, but especially on vanity and magnificence. Even their women learned the use of arms. A princess who with her own hand dispatched a lover that had ventured to take an unbecoming freedom, acquired, by the deed, extraordinary respect. A young man could scarcely engage the affections of a female, before he had given public proofs of his courage. The son of a king durst not decline a duel with a peasant; that practice was approved by their religion, which taught that his cause was just in whose favor victory declared itself.

These sentiments and these deeds were transmitted to posterity in the first melodious strains of the Scandinavian bards. They were repeated to the boys, that their youthful hearts might early learn to

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\*“He fell, laughed and expired” is an epitaph, mentioned in an Icelandic Chronicle. T.

† Regner Lodbrog was a king of Denmark, celebrated as a warrior, a poet and a painter, who flourished in the ninth century. He was mortally stung by a serpent, but before the venom seized upon his vitals he composed a song in the Runic language, from which the expressions quoted by the author are extracted. T.



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Courage held in high estimation by the Germans.

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know and to imitate these heroic achievements. They produced in their minds the same wonderful effects as I hope from the immortal lays of the Brandenburg Tyrtæus and the glowing strains of his Helvetic brother.\*

The same spirit animated the ancient Germans. Their youth sought death that they might be celebrated by their bards. He who had behaved with the greatest valor, was, after his decease, reckoned among the gods; his descendants enjoyed the rank of princes; presents were made and tracts of land were given them; and these they retained as long as they did not disgrace their illustrious ancestor. The beauteous daughters of the Franks bestowed their affections only on the most valiant. To judge of the merits of a lover and the ardor of his passion, it was necessary that he should first give them proofs of his courage. Excepting he had taken a certain number of prisoners, or driven the enemy from some important post, he had no hope of success; the women wishing rather to see their lovers die on the spot, than turn their backs. Germany resounded with the harsh din of arms. Over every tomb waved the banner of renown, and even at the present

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\* The Brandenburg Tyrtæus was Gleim, a celebrated German poet, many of whose productions were composed during the seven years' war, with the patriotic motive of rousing the energies of his countrymen in the defence of their sovereign and their native land, which appeared on the point of being annihilated by a formidable confederacy of the principal powers of Europe. By his Helvetic brother, the author doubtless intends to designate Lavater, whose patriotic songs are mentioned with deserved commendation in his work on Solitude. T.

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Pride of the Huns in the achievements of their ancestors.

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day the German patriot with inward reverence traverses the fields where repose the remains of his great forefathers, and the forests where their glory still hovers around the mossy oaks.

Was it possible that, with such sentiments the northern nations could be deficient in that noble self-esteem, which their laws, their religion, and their poets instilled by so many channels into their hearts? If their fathers did not transmit to them the desire of milder glory, they however inherited the greatest examples of fortitude, which they treasured in bosoms glowing with emulation.

Among the most valiant nations, pride in the military glory of their ancestors was the most powerful incentive to courage. The children of the Huns were seized with a kind of frenzy at the relation of the achievements of their ancestors; and fathers even shed tears, when they saw they could no longer hope to rival their offspring. The Japanese were formerly a warlike nation, enterprising and fond of glory. Their most ancient families were distinguished by their noble and majestic demeanor; all of them entertained the utmost contempt of death. The pride proceeding from the recollection of the glory of their ancestors was kindled in their earliest youth. Their education was calculated to instil into the tender minds of their children sentiments of heroism and valor. Songs of war and victory were the first harmony that greeted their ears. At school they were obliged to transcribe the works of their heroes and the history of those of their ancestors who had devoted themselves to death.

It was the same pride that formerly enabled the

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Pride of the Swiss in the valor of their ancestors.

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Helvetic nation to struggle with protracted dangers and to make head against their numerous enemies; a handful of rustics procured it independence. The memory of these rustics animated the hearts of the brave citizens of Bern at Laupen;\* determined not to disgrace the Helvetic name, this little band marched to the field: crowned with vine-twigs they chanted songs in honor of the authors of their freedom, and totally routed their haughty foe. The memory of these rustics overthrew the Austrian force at Sempach; the dreaded nobles fled before the knotty clubs of the few Helvetians; their heroic spirit prevailed against superior weapons, discipline and numbers.† The memory of these rustics in-

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\* The battle of Laupen was fought in the year 1339. The force of the confederate princes and nobles, whose object was to deprive Bern of its privileges and liberty, amounted to twenty thousand horse and foot. The army of the devoted city was increased with the assistance of its allies to six thousand five hundred; and such was the spirit with which they attacked the invaders, that the latter lost in the engagement fifteen hundred horse, and upwards of three thousand foot. T.

+ The battle of Sempach was fought in the year 1386. The Austrian army consisted of 4000 choice men; the number of the Swiss did not exceed 1300. It was on this occasion that Arnold Winkelried performed a deed worthy of the early times of the Roman republic. Perceiving that it was impossible to break the ranks of the Austrians, who had dismounted and formed a close battalion, presenting a front of iron, bristling with pikes and lances, he resolved to sacrifice himself for his country. "My friends," said he to his fellow-soldiers, "I am going to give my life as the price of victory. I only recommend my family to your protection. Follow me, and act according to what you see me do." He immediately drew them up in the form of a wedge, and placing himself at their head, marched up to

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Pride of the Swiss in the valor of their ancestors.

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flamed the hearts of the twelve hundred Swiss, who near Basil attacked an army of forty thousand French, killed a great part of them, and obstinately disputed the victory till they were all buried beneath the burning ruins of a church.\* The memory of these rustics glowed in the bosoms of our forefathers, who drove the Burgundians from the field at Murten, like sand scattered by the tempest. The memory of these rustics excited their yet unpolished descendants to perform a thousand immortal deeds, by which they secured the confidence of princes, the admiration of Europe, and peace with foreign powers.

Thus it appears that pride, grounded on the remembrance of the valor of ancestors, is to every nation a rich source of magnanimity and fortitude, and the surest preservative against degeneracy.

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the centre of the enemy. With incredible fury he wrested the pikes from several of the Austrian troops, thus opening a way for his followers to break this iron phalanx. The enemy being encumbered by their armor, were completely defeated by the Swiss, with the loss of Leopold duke of Austria, himself, and above half his army. T.

\* Out of these twelve hundred brave Helvetians, who had in the first instance defeated the van of the French army, composed of eighteen thousand men, only twelve escaped. These were considered by their countrymen as cowards who had preferred an ignominious life to the glory of dying for their country. T.

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*CHAP. XIII.*

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OF THE PRIDE ARISING FROM THE REPUTATION ACQUIRED BY ARTS AND SCIENCES.

**BY** this pride I mean that generous self-esteem entertained by a nation, which believes itself susceptible of superior talents because its ancestors possessed them, or because it actually displays those talents.

This self-esteem is the natural result of high ideas of the arts and sciences, and of their influence on the soul. By them the mind is expanded, its sphere of action is enlarged, its mode of thinking is refined, and every spark of latent fire is elicited. The general errors of nations, their prejudices and their follies lie exposed to the enlightened genius; he alone knows what is good and fair and true. As a celestial being looks down from heaven on this nether world, so he calmly looks down from his lofty station on those who still walk in darkness, on their errors and extravagancies, and on the turbulent tempests in the vale of life. The sciences inspire the mind with a just sense of its intrinsic merit, and fill it with disgust of blood-besprinkled laurels. Darius was conquered and Asia was sub-

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Every nation is proud of its distinguished characters.

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duced, when Alexander wrote to Aristotle, his preceptor, that "he would much rather surpass the rest of mankind in knowledge than in power." Some years before, when he visited Corinth, he said to Diogenes, as he stood before his tub; "Were I not Alexander, I should wish to be Diogenes."

These generous sentiments are excited in a whole nation, when it has produced a number of distinguished persons. To a well-disposed mind, the memory of the heroes who lived for their country is not less dear than the memory of those who died for their country. Every nation is proud of its literati, philosophers and artists, when, by their death, they have paid their tribute to envy: for those nations which pride themselves the most on their great men, are often the last to shew them respect when living. None but those whose remains are consigned to the peaceful tomb, whose pretensions no longer clash with those of any other, can be expected to enjoy applause, unqualified by envy. With these limitations the fame of a nation may justly be termed the sum total of the reputation, the mass of the genius and intellect of all the individuals of which it is composed.

Men who have instructed their country by their talents, who have invigorated it by their philosophy, who have adorned it by their genius, extend the fame of their nation to the most distant countries, and to remote posterity. Snatched from oblivion by their works, their nobler part becomes the inheritance of all nations, and continues to live and to operate, when they are no more. We admire the stamp of their great souls in these monuments, which they leave behind for our astonishment and

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*Honors paid to the sciences by the Greeks.*

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instruction. In these still breathes their genius; in these still burns the fire consecrated to their country; by these it is communicated to the bosoms of those great men who succeed them. These may perhaps emit a spark that shall re-animate their degenerate descendants, that shall kindle the desire to regain their forfeited inheritance, and shall excite them, by the admiration of their former greatness to attempt its recovery.

It was the opinion of the Greeks, that they were indebted entirely to their men of learning for consolation in adversity, deliverance in dangers, the extension of their fame, and the celebration of their achievements. Many of the Athenians, who were made slaves in the unsuccessful expedition of Nicias in Sicily, owed their deliverance to Euripides whose verses they repeated to their masters. Their men of genius were so celebrated, that one of the Persian monarchs, at an audience which he gave to an ambassador from the Greeks, enquired, before the whole court, after the health of the poet Aristophanes. Had it not been for the father of poesy, Achilles and his achievements would have been consigned to eternal oblivion. Raised to the throne by his valor and his integrity, and imbued with the spirit of the Greeks, Ptolemy Philadelphus converted his capital, Alexandria, into the seat of the sciences and of the arts. He founded the museum, the most ancient and the most splendid temple ever erected by any sovereign in honor of the sciences, and provided it with numerous teachers. He made it an asylum for persecuted philosophers, and found in their applause a surer path to glory than his

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Honors paid to the sciences by the Romans.

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proud predecessors, who, with their cloud-capt pyramids, seemed to defy the ravages of time.

At Rome, to the desire of conquest succeeded an ardor for literary pursuits, and the passion for military glory gave place to a deep sense of the value of arts and sciences. The arms of that powerful nation had subdued Greece, but Greece was capable of evincing to the Romans that intellectual superiority exalts the slave above his master, and that this superiority may be attained far from victorious armies and the ruins of demolished thrones.

The fall of the republic seemed to strengthen the interest of the arts and sciences. The world submitted to the arbitrary will of one individual; satiated with blood, the tyrant Augustus became a patron of the muses. Virgil repeated his verses to him in the imperial palace, and when fatigued with reading, the first minister of state was directed to relieve him; overcome by the divine strains of his muse, he beheld Octavia sink senseless by his side, while Augustus himself was moved to tears. Horace was chosen by the same emperor for his favorite, and Horace durst venture to refuse that honor. In his fetters Rome was still great in its men of genius; their fame was the glory of the state, and that glory was his pride.

The admiration of those who distinguished themselves by their genius, was, among the Greeks and Romans, the most powerful incentive to emulation. In the Ceramicum,\* at Athens, were placed the

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\* There were at Athens two places of that name; one within the city containing a great number of buildings, such



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Athens distinguished for men of learning and artists.

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statues of its most-celebrated citizens. Greece was full of these monuments. Their fame was ever present to the mind, and inflamed it with the desire of deserving the same honors. The graves seemed to be opened, and the spirits of the dead to have returned to the earth, to teach the youth of Rome, in the language of the immortals, the way to what was noble, excellent, and great; so powerful was the desire of honor, excited by the spectacle of the statues of their renowned ancestors on certain solemn occasions.

A nation cannot be more powerfully stimulated to the love of the sciences and virtue, than when, with generous pride, it sees within its own bosom examples of this kind. Let every nation bestow the just tribute of regard on those by whom it is enlightened and amended; let it honor their images and consecrate their memory, and every heart will glow with emulation to deserve the same homage. The pride arising from the idea of being superior in talents and understanding to other nations was, therefore, particularly prevalent among the Greeks and Romans.

As early as the time of Pericles, the learned men and the artists of Athens excited the astonishment of their neighbors. Pericles, who perpetuated the memory of his heroes by the hand of a Phidias, whose eloquence raised the Attic genius to the highest degree of elevation, was the soul of Athens. It is impossible to peruse the travels of Pausanias

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as temples, porticoes, theatres, &c. and the other in the suburbs, which, besides a public burial-place, contained the Academy and other edifices. T.

through that beautiful country and not to be penetrated with the most sublime sentiments. The reader is transported with the descriptions of the numerous master-pieces, he beholds every corner of Greece embellished with the choicest works of architecture, sculpture and painting, all of which display a manly and judicious taste. During a long series of ages Greece produced great men of every kind, who, prompted by a creative genius, departed from the ordinary track, and attained to immortality by ways before new and untried. All their sentiments and ideas breathed beauteous nature and glowed with truth ; regardless of all the conveniencies of life, they repaired to the remotest regions to explore her charms, to increase their knowledge, and to improve their minds. The vestiges of their greatness, and the desire of eternizing their name, left by the Romans in the three portions of the ancient world, together with the almost religious veneration for the memory of their great men, are as many evidences of their pride.

Italy, England, and France have been in modern times the most successful rivals of the Greeks and Romans, by the just estimate they have formed of their merit in the arts and sciences.

The Italians are justly proud of their reputation for the arts and sciences. No sooner had the cities of Italy reared the banner of freedom, than the light which had once illumined Greece penetrated the Gothic chaos. These revolutions revived the arts and sciences, and produced immortal master-pieces of every description. Florence, liberal of the wealth derived from extensive commerce and flourishing manufactures, impelled by that desire

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Pride of the Italians in their reputation for the arts and sciences.

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of fame which accompanies genius, and is the parent of great designs and splendid actions, was solicitous to attain to every species of distinction. At the restoration of the arts and sciences, Europe beheld the revival of those patriotic, political and martial virtues, whose sources barbarism had so long dried up. Before, and during the government of the Medicis, Florence was equal to Athens in its meridian splendor. Italy, the land of priests, is the first of all the European states in which the fine arts have constantly found objects for application, support, encouragement, and patronage. Thence have ever emanated the first sparks that announced and produced the most brilliant light. The Franciscan friar, exalted to the papal dignity by the name of Sixtus the Fifth, projected and effected more for the embellishment of Rome in the five years of his pontificate, than Augustus, with all the riches of the world at his command during a reign of forty years. From Italy we received those sciences which have since produced such rich fruit in Europe; to that country we are particularly indebted for the fine arts and good taste, of which it has furnished us so many inimitable models.

The veneration of the Italians for great men contributed not a little to their progress in the arts. Florence abounds in monuments erected by its sovereigns or by private individuals to their memory. The celebrated building constructed by Viviani in the vicinity of Santa Maria Novella, is a monument of his gratitude towards the illustrious Galilei, whose pupil he always boasted of having been. The front of this house is decorated with a metal bust of that distinguished restorer of the most sub-

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Veneration of the Florentines for every thing connected with their country

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lime sciences, and in the intervals between the windows are inscriptions, giving an account of the nature and dates of the various discoveries with which Galilei enriched the sciences.

Such is the veneration of the Florentines for the monuments of the golden age of the arts, that it is almost considered a sacrilege to clean, to scrape, and to polish once a year the statues that stand in the open air. One hundred and sixty public statues, which present to a stranger the same spectacle as the most flourishing cities of Greece afforded to Pausanias, are exposed to all the inclemencies of the weather and the discretion of the people, who consider them as sacred. This veneration is hereditary, and proceeds from the taste for the beautiful, arising from the habit of seeing them admired and hearing them praised. A Roman or Florentine lady will hold forth as pertinently on works of art as any professor of æsthetics in Germany.

In their veneration for every thing that has any connection with their country, the Florentines resemble the ancient Athenians. In their eyes Florence is, with respect to all Europe, what in the celebrated panegyric of Isocrates, Athens was in comparison to all the rest of Greece. At Florence they discover nothing but the most excellent productions of every kind, but from a tincture of vanity, they perceive elsewhere only rudeness and barbarism. It is to them that every ingenious invention; every masterly performance belong.

Among innumerable instances of the barbarism of foreigners, the Florentines still take great pleasure in relating the following anecdote of a Russian nobleman. This traveller was inspecting the cele-

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Anecdote of the Confessor of Charles III. of Spain.

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brated museum of Baron Stosch, and his conductor among other things shewed him a bust of the baron, saying: "That is the bust of my master." "Of course an antique," replied the Russian, with the air of a connoisseur. But nothing affords them greater amusement than the contempt with which the confessor of Charles III. of Spain treated the Medicean library.

This confessor, a reformed Franciscan, accompanied the young prince when he took possession of the Tuscan dominions. Being the only person in the suite of the prince, whose habit announced a man of learning, the librarians concluding that he must be desirous of viewing one of the noblest monuments that the munificence of princes ever dedicated to the sciences, waited on him with a most respectful invitation to see the library. He was pleased with the compliment, and appointed a day. The director requested the company of the most eminent literati of Florence on the occasion; and on the arrival of the confessor, he proceeded with this distinguished company to the library. On coming to the door, he paused, surveyed the building, and called to the director: "Mr. Librarian, have you got the book of the seven trumpets here?" The director replied that the book was not in the library; and the whole company owned, with some confusion, that they were not acquainted with the work. "Well then," rejoined the confessor, turning back, "I would not give a pinch of snuff for your whole library." It was afterwards found upon enquiry, that this book is a collection of devout and evidently fictitious stories, originally written in the French

language by a Franciscan for the lowest class of the people.

But Italy, once the queen of the world, now the theatre of war and the prey of nations that were her slaves, formerly the instructor of every art and science, is now charged with sleeping over her withered laurels, and of having fallen from that lofty situation to which she was raised by those architects of her fame, Columbus and Galilei; of whom the former discovered new worlds on earth, and the latter in the heavens. "The stock," it is said, "which produced those men still exists, but it is torpid and barren, producing not a single shoot or leaf of honor. The Italians for a century past have not been like the same nation. They have still before their eyes the useless treasures of the works of their ancestors, their master-pieces and models of good taste; but these precious remains have no influence over them, no longer inflame the mind or awaken talent. Italy is not now visited for the sake of its inhabitants, but on account of the places which they inhabit."

These reproaches are, however, exaggerated, and they are the more offensive to the Italians, as no nation is so sensible to the esteem of foreigners. In philosophy, mathematics, medicine, natural philosophy, natural history, and the fine arts, Italy rivals either England or France. Most of the Italian academies are engaged in diverting the most sublime of the sciences from unprofitable discussions, and in applying them to the purposes of life. The nobility and the superior clergy do not consider it unbecoming their dignity, to distinguish themselves in every department of human knowledge.

It is nevertheless true, that at Rome, and throughout all Italy, the common people are destitute of information or principle, and that they have no other instruction than the punishments very rarely inflicted on malefactors. A taste for useful studies is every where gaining ground in Italy; many authors write with great freedom, and their ideas are not confined to the ancient standard. The latest Italian philosophers have broken the fetters of hierarchy and despotism with a boldness scarcely to be paralleled. Let the reader peruse a new work by a noble author, on the "Reformation of Italy;" the treatise of the immortal Beccaria "On Crimes and Punishments;" "The Coffee-house," an Italian periodical paper, compared with which the English Spectator appears to have been written only for women; the "Reflections of an Italian on the Church in general, the regular and secular Clergy, and the Pope;" and he will be ashamed of the idea that genius is extinct in Italy.

In all the sciences, and almost in every art, the English have attained to as much eminence as men can possibly acquire; and it is extremely apparent, that they are perfectly sensible of their superiority. By the honor which they bestow on their distinguished countrymen, they afford the most convincing proof how proud they are of their merits.

In no country are the personal merits of a man considered with such a total disregard to his birth, rank, and other adventitious circumstances. "Is he a nobleman?" is the first question asked in Germany concerning a stranger; in Holland: "Is he rich?"—but in England: "What kind of man is he?" A peer complained to Henry VIII. of an af-

front he had received from Holbein the painter. "Don't disturb Holbein," replied the king to his lordship, "for out of seven ploughmen I can make as many lords, but not a single Holbein." A minister of state in England is an animal between an angel and a brute: a Chatham is deified by one party and abused by another; and yet in no country in the world is merit less a crime. This nation frequently so clamorous on account of its liberty, forgets hatred and enmity, sect and faction, when it has an opportunity of rewarding distinguished talents. The burial-place of their monarchs is the sepulchre of their men of genius; the remains of an actress, which in France are consigned to the dung-hill, are, in England, deposited beside the chiefs of the state. In this nursery of great men, Newton, while living, enjoyed extraordinary honors, and after his decease, was interred with regal pomp in this solemn temple of fame, among monarchs and men of learning. The honors invariably bestowed in England on talents, have, in every age, induced the first nobility of the kingdom to entwine the palm of science around their coronets; in their daily conversation the most profound disquisitions are as common as disputes about a new head-dress or a ragout *à la mode* in France.

It is only because they are more enlightened, that the English are more free than other nations. With this spirit of liberty, of which in most republics the people have not even an idea, the English ardently apply to the study of the sciences, reflect profoundly on the interests of nations, are always engaged in the consideration of important subjects and the execution of great designs. Before the



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*Distinguished geniuses of France.*

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brilliancy of their attainments, ignorance disappears, arbitrary power trembles, and nothing can stand but the authority of the laws. Most free nations think superficially; the English, on the contrary, soar to heaven because their wings have not been clipped.

A consciousness of their merit is very often manifested with great justice by the French. We are too much accustomed to consider only their ludicrous side; but it is much easier to find in them subjects of praise than of censure.

The present geniuses of France are truly great. They appear to be formed for every thing that is worthy of man; they measure the planets and possess the most delicate sensibility; they cultivate the most abstruse sciences, and make our eyes overflow with tears for the distresses of others. All their works display an almost inimitable elegance; their order, method, energy and perspicuity are particularly striking; nothing superfluous or trivial is found in their pages; every idea is exhibited in the most affecting light. When they profess to skim but lightly over the surface, it is done with such a penetrating eye, that they seem to dive to the very bottom of the science. Their decisions are tempered with dignity, their impetuosity with good-nature, and they surpass all other nations in the disposition to cultivate the most valuable of sciences, that of being at the same time men of learning and men of the world, of meditating over the midnight lamp, and yet being free from any tincture of pedantry.\*

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\* When it is recollected that the period to which the

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*Merits of the French in the sciences.*

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The French have, in particular, embellished the sciences with an Attic elegance. Their drama, upon the whole, surpasses that of all other nations. The most useful and the most agreeable of all arts, the art of social life, has been cultivated by them with greater success than by any other people; natural philosophy, politics, commerce, finance, and the imitative arts have been brought by them to nearly the utmost perfection. The numerous places and pensions for men of talents of every description, are of very great advantage to France; they excite diligence, and a desire to excel, and have raised that country to a high degree of reputation for astronomy and the art of war. Philosophy is daily gaining ground among them; mankind now begin to think on every subject, and in this respect the French are not behind any nation. It were, however, to be wished, that their men of genius had not stooped so much to a sex that in general attaches a high value to trifles, and gives an air of ridicule to all that is truly great; to a sex to which we cheerfully resign the empire of the heart, if it will but suffer us to retain the dominion over the understanding.

There is another kind of rational self-esteem, which arises from the noblest principles, and the advantages of which, though often misunderstood, yet appear to me to be of the utmost importance. I allude to the spirit of liberty transfused by the writings of Englishmen into the hearts of the

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author alludes, was the age of a Voltaire, a Buffon, a Rousseau, a D'Alembert, a Diderot, &c. every impartial mind will be ready to admit the justice of his panegyric. T.

French, and which excites in the Parisian philosopher in his garret, that just and necessary pride resulting from the dignity and the freedom of his profession. This spirit, to the honor of mankind, and the consolation of afflicted humanity, serves, when judiciously employed, to clear the dust of prejudices from the eyes of the world. The English look upon the French as a nation of slaves. It is ridiculous to despise them as slaves, when a great number of the French in the very sight of the throne cherish principles as free as those of the most independent Englishmen, and when some of the writers of their celebrated *Encyclopedie* are more staunch republicans than most of the professors of law in Holland and Switzerland. These champions are known. With noble and independent eloquence most of the parliaments of France develop and assert the real interests of their sovereign: they lay before the throne the blessings and the affections of all ranks, that thence security, peace, and the hope of better times may be dispensed to the palaces of the great and the humble cottages of the poor. Their hearts are undaunted by oppression, their minds are ever occupied with what is great and noble, and they are ready to forfeit their places, property, and personal conveniencies, rather than disguise the sentiments that fill their indignant bosoms. This kind of liberty consists in the free employment of knowledge and talents, arising from philosophy, not from the form of government, and being much more noble, because it is derived from a nobler source. A nation may therefore justly be proud of thinking independently, not because it is allowed, but because it is not allowed that freedom.

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Pride in the arts and sciences elevates a nation.

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Thus a just pride is excited in a nation by the proficiency of individuals belonging to it, in arts and sciences; and this pride, as long as it is kept within proper bounds, elevates a nation, repressing superstition and inveterate prejudices by means of sound reason and philosophy, and the more powerfully promoting a spirit of independence, the more the different principles and opinions of a nation are agitated.

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*Of pride excited in a nation by its form of government.*

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**CHAP. XIV.**

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**OF THE PRIDE EXCITED IN A NATION BY  
ITS FORM OF GOVERNMENT.**

**T**HE laws and regulations of a state, even to the very smallest remnant of freedom, produce in the mind the same impression of reverence as is excited by the contemplation of the ruins of an ancient temple.

Pride arising from the form of government of a country is a sense of the high and superior excellence of that constitution. A violent, head-strong, and unruly character extols democracy; he who is fond of honor declares in favor of monarchy. A narrow mind gives the preference to that form of government, the political regulations of which are most conducive to his personal interest; a generous spirit espouses that which is productive of most general happiness. The highest, and in my opinion, the best grounded pride, is commonly observed in those countries where men are most dependent on their duties and most independent of each other, and where they, consequently, enjoy as much civil liberty as possible.

It is a very difficult task for any government to excite in its subjects a sense of its superior excel-

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Of pride excited in a nation by its form of government.

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lence. It ought not however to be difficult for the subject to love the form of government of his country, which all laws, both human and divine, command him to revere. A sensible man is happy every where under a moderate government; each spark of inward satisfaction is capable of embellishing every object around him. Against the best governments the most complaints are often made. The great advantages of laws and ordinances are scarcely discernible, being without any exterior shew; on the other hand, the most minute evils, and those the most inseparable from them, strike the eye, and terrify the senseless multitude by the hideous phantoms they create.

Beneath the palms of civil liberty, the subject is happy both in republics and monarchies; in the former by right and in the latter by accident. There, however, they cannot fail to enjoy felicity, where good laws are more powerful than men, or where a good prince is the law.

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*CHAP. XV.*

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**OF REPUBLICAN PRIDE.**

**P**RIDE prevails in all republics ; but I am not going to treat of the pride of those republics in which the lantern of Diogenes would be required to find a republican.

A republican, in my opinion, is a man in whom the love of liberty, of his country and the laws, and the abhorrence of despotism are the most powerful passions of the soul. Others may entertain different notions, and they are welcome : it is not, however, my intention to deny that there must be noble republicans in monarchies, and base souls in republics, if my opinion of a republican should have the misfortune to be true.

Pride in republics arises from the advantages of liberty, equality, and security. Liberty is that state, in which man is not restrained by any exterior power from executing his designs if they are good, after duly considering the motives. Our will should be subject to our understanding, for we cannot have any will without a motive. If man, in a state of society, designs any evil, he is always opposed by a power, which, if he listens to its voice, prevents the accomplishment of his purpose. But

this power does not deprive him of his original liberty, though, in a social state, liberty only permits us to gratify our real necessities in an innocent manner ; if it allows more it degenerates into licentiousness. This idea of liberty accords with the state of a republican ; he wills, as long as the laws do not oppose his will.

Mules, indeed, travel with perfect safety along the brink of a precipice, if they be but left to themselves. Such, however, is not the lot of man, for without laws liberty cannot exist in a state of society ; his will is not always guided by reason and discretion, and the very laws are often too weak to keep him within proper bounds. On this account in all republics, a number of citizens who have deserved well of their country, or who are thought worthy to serve it, are appointed to watch over the laws, to put them in force, and to make such alterations in them as circumstances may require. Liberty, therefore, does not consist in having no superior power on earth, but in the circumstance, that this superior power is not dependent on the arbitrary will of a single individual. Where the arbitrary will of many is the supreme power, there must always be laws, that one may not control all the rest ; where laws exist, the supreme magistrate is their first subject ; where none is exempted from subjection to the laws, there no man is the slave of another.

The most free constitutions have ever required the strictest submission, because liberty is preserved by the maintenance of the laws. To accustom their subjects to obedience in the most minute and indifferent circumstances, the supreme magistrates of



Sparta, on their entrance into office, gave orders by the sound of trumpet that every Lacedæmonian should cut off his whiskers. They wished all their laws to be as scrupulously and as cheerfully complied with, as that which authorised a young man to ask another who was in years and had a young wife, permission to help her to a child.

Republican freedom, therefore, leaves man so much of his original rights as he may possess without detriment to the welfare of society. Freedom from that lamentable state, in which man, debased from his natural dignity, is a slave not only by choice but by compulsion — freedom enlarges the mind, expands the ideas, invigorates the soul, and imparts boldness, energy, and animation to every thought. His noble bosom breathes freedom, who abhors all shackles, as well the golden fetters of princes, as those of republics which admit not even of being gilded. The most ardent wish of every generous mind, though attached to a court, is black bread and liberty. Here its all-enlivening energy, produces a certain natural, artless eloquence, on which depend the most important civil and political concerns; for it is the most efficacious instrument to appease or to excite the multitude, often to convince and often to persuade them without convincing. There it extends its mild influence even to philosophy, because those approach the nearest to truth who expose it in all its nakedness.

Equality is looked upon as an advantage enjoyed only by those states, where each has a right to attain to the first offices of the state, where the disposal of them is in the hands of the people, and where they are not hereditary. But the system of abso-

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Equality studied by the founders of ancient republics.

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lute equality among men is false ; because it can estimate each individual only by the probable proportion of his abilities for the public good ; and because this proportion does not keep pace with the number of men ; that is, because the number of great minds falls short of the number of citizens. A single citizen who saves his country is of greater value than one hundred thousand ordinary citizens, and as much attention should be paid to him as to them all. By a state of legal equality I therefore mean that condition, in which every citizen is equally secure from all violence, and is naturally proud because he fears none of his fellow-citizens.

The same equality is still observed in all free countries where the inferior is not afraid of the superior, but only of the laws, because both are subject to the laws ; where a man is not accounted criminal though he may incur the hatred of the great, and where the poor is not excluded from the rank of a man. Equality appeared so indispensably necessary to the founders of ancient republics, that they divided the lands into equal portions among the citizens ; a powerful expedient for securing their love and fidelity to their country, but which in the present day would be a perfect chimera. In later times it was considered as a crime against the state to assume too great personal consequence ; because, where an individual raises himself above the laws, on him all the rest are dependent. The sole object of the introduction of the Ostracism at Athens was to prevent men of strong minds from acquiring an undue influence over the weak.

From such principles the Venetians once condemned to death one of their magistrates, because

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*Inequality often concealed beneath the appearance of equality.*

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he had suddenly appeased a violent tumult ; “ for he,” said they, “ who can quell such an insurrection is likewise capable of exciting one.” For the same reason, in some modern republics, nobility, opulence, integrity, and talents are looked upon as crimes. Instead of having to contend only with the envy of persons worthy to be his rivals, the greatest genius there finds an opponent in every ass. On this account a peasant of the canton of Appenzell once told my friend, Dr. Hirzel, that the inhabitants of a certain republican city had cut off the head of one of their fellow-citizens because it was the only head among them.

Even amid the legal inequality of rank and condition the exterior appearance of equality is best preserved in some modern republics. The leading men behave towards each other as if they were all equal in nobility, in property, in knowledge, understanding and virtue. Merit, unprotected by a high station, is there the object of general envy. On the other hand, these gentlemen treat the subjects of their republics with kindness, courtesy and tenderness ; they all appear to cultivate those beneficent virtues, which are the fruit of enlightened reason, and the true cause why it is more pleasing to govern men who are happy and free, than a herd of slaves. The Carnival at Venice was instituted with no other view than to conceal, for a few months in the year, under masks of similar appearance, the great inequality of conditions in that republic. Even Cosmo de Medici governed the Florentines, a people who valued liberty as the highest of blessings, without any exterior distinction from

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Security a principal advantage of republics.

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the other citizens, and according to his own expression, in a cowl.

The best-grounded self-esteem of a republican arises from the sense of his security, an advantage not very often found in democracies, where liberty is frequently a state of violence in which human nature cannot long exist. It was wanting among the Greeks where every thing was subject to the caprice of a haughty, blind, and passionate multitude, which was ever in extremes, and execrated one day what the preceding they had extolled to the skies. Of this advantage Athens was more particularly deficient: there the power of the people had no limits; the magistracy was an empty name, the commands of the senate were disregarded, and its decrees annulled, when they were displeasing to an arrogant populace, whose assemblies were very often nothing more than a solemn summons to commit injustice.

On the contrary, the members of republics which have a mixed form of government are secure. This is more especially the case in aristocratic states, which, by the stability of their laws and the dignity of their rulers, have the greatest resemblance to limited monarchies, and, on that very account, are preferable to all other republican forms of government. Under such a constitution justice is done to every individual; the stiletto and the pistol are, therefore, employed only on the other side of the Alps, where justice is either cheap, or too tedious, or too expensive. Each is master of his own property; he thinks himself happy that he can cultivate his own field for himself, and that he has nothing to pay for that liberty, which is elsewhere

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Passion of the human mind for despotic power.

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obtained only by exorbitant imposts. Uncontrolled master of himself, he gives no man an account of his income or his actions, so that no citizen is subject to the will of another. Never, therefore, is a more noble pride excited in the bosom of a republican, than when he turns his eyes to a despotic state, where every thing is dependent on the blind will of an individual.

Despotism in states is like malignancy in diseases; in one it is the principal malady, in others a secondary disorder. There are few individuals who are not liable to become despots if they have the power; for every man is too fond of making his will the law. The desire of governing our equals is the ruling passion of the human mind: arrogance infects all, but more particularly the weakest. Every republic would soon be under the yoke of a despot, were its citizens so mean-spirited as to shew a servile submission to any single individual. There are instances on record of petty states which pretended to be free, though all their inhabitants tamely truckled to the will of one, and considered despotism as an hereditary right. It is easy to perceive what spirit animates the bosoms of those individuals belonging to states of this description, who are inveterate enemies to all the patriots in Europe, and who brand every assertor of moderate liberty in every free country with the name of rebel.

Here, however, I am speaking only of that despotism, which, surrounded with guards, is seated on the throne, or very near it; while all its subjects are compelled to bow to the iron sceptre, and

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The despot knows no other law than his will.

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to approve of principles, however injurious and ruinous they may be to the whole nation.

In such countries the despot alone has a will. He accordingly does whatever he wills; and he wills nothing but what is prejudicial to the rights of mankind: all his desires must be approved by God and men, and yet his heart is ever longing for illicit gratifications. Cambyzes, the successor of Cyrus, conceived an inclination to marry his sister. He enquired of his civilians whether such a marriage was permitted by law. These sages, being endued with a penetration of which there are some instances among the lawyers of modern times, replied: "that there was no law which permitted a marriage between brother and sister; there, however, existed one which allowed the king to do whatever he thought proper."

This is the whole law of the despot, seated upon the throne, or of the intermediate despots between the monarch and his subjects, or of those right honorable despots who possess the unlimited power of life and death over their vassal peasantry. A stranger to the feeling of humanity, a despot looks upon his subjects as cattle, destined for misery and born to live and die under the yoke; which are fed only that they may be fit for labor; for which attendance is provided when sick, only that they may be serviceable when in health; which are fattened that their owner may feast on their flesh, and which are flayed that, with the hide of one, others may be harnessed to the same yoke.

Hence it is, that the subjects of a despotic government have such a beggarly appearance. Hence it is that their habitations are small, their furniture

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Picture of a country under a despotic government.

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wretched, their clothing miserable, and both themselves and their cattle the picture of famine. Hence it is that not even their dogs are in tolerable condition. Hence it is that the melodious notes of the feathered tribes are not heard in their gardens, their thickets and their groves; all around is solitary and dreary, those tenants of the woods repairing to other countries, where they can dwell secure against the persecutions of the peasants, who, from distress, employ every expedient to make a prey of them. Hence it is that the fields are not inclosed, and are cultivated with reluctance and disgust. Hence it is that they have neither meadows nor fallows, that they have not a sufficient stock of cattle to supply manure, nor horses for agriculture, and that an ass, a lame cow and a goat may sometimes be seen yoked together before the plough. Hence it is that the peasants are often driven to madness and despair by the miseries occasioned by the oppression and rigor of the government under which they live.

How should the sovereign, revelling in abundance, be acquainted with the languor, distress and despondency which pervade his starving provinces? Calm and unconcerned he receives, as long as his subjects continue to give. All around him contributes to blind his eyes to the tears of his people, and the most temperate complaints of his counsels are punished as crimes against insulted majesty. His viziers never cease to repeat, that he has power to do every thing, that they likewise may assume the liberty of doing what they please; they assure him, at the same time, that his people are happy, though they are employed in extorting from them

the last drop of their blood. And if, at any time, they take into consideration the energies of the people, it appears to be done with no other motive, than to calculate how long they can still endure such oppression without expiring beneath it.

Such has been the state of Morocco, since the Scherifs reduced it under their yoke: the religion, the laws, the ancient customs and inveterate prejudices, all conspire to render the monarch of that country arbitrary, and to reduce his subjects to a contemptible herd, without energy and without will. His power is not confined to their lives and property, but likewise extends over their consciences, of which, as the representative of the great Mohammed, he is the spiritual director: From their infancy the people are brought up in the belief, that to die by the emperor's order entitles them to paradise; and that the honor to be dispatched by his own hand gives them a claim to a still higher degree of felicity. This accounts for the examples of cruelty, oppression, and tyranny on the one side, and of abject submission and wretchedness on the other. The emperor unites in his person the characters of the legislator, and judge, and when he pleases likewise that of the executioner of his people. He is sole heir to their property and estates, of which he resigns to the nearest relatives only just as much as he thinks proper. In spiritual matters, he, however allows a shadow of authority to the mufti, and to the meanest of his subjects the liberty of instituting a process against him, which invariably plunges the plaintiff into inevitable destruction.

Muley Ismael, emperor of Morocco, during his



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Anecdotes of Muley Ismael emperor of Morocco.

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reign, killed with his own hand, forty thousand of his subjects. He, however, affected a very singular love of justice. One of his attendants complained, that his wife, when in anger, had a custom of taking him by the beard. This conduct of the woman excited the emperor's indignation, and to prevent her, in future from insulting the majesty of his attendant, he ordered all the hairs of his beard to be plucked up singly by the roots. Seeing another of his officers driving a flock of sheep along the road, the emperor asked him to whom those sheep belonged. "They are mine, O Ismael, son of Elcherif, of the tribe of Hassan!" replied the officer with the most profound submission. "Thine, villain?" rejoined the servant of the Lord: "I thought I was the only proprietor in my dominions." With these words he pierced the wretch to the heart with a lance, and divided the sheep among his guards. The only good that Muley Ismael appears to have done in all his life, consisted in clearing his dominions of innumerable banditti; but even this commendable action was marked with the character of a blood-hound; for he ordered the men, women and children to be massacred for a considerable distance round the spot where a robbery was committed. Muley generally gave audience to foreign ambassadors, on horseback, in an open court-yard, surrounded by his officers barefoot; trembling, and bowing down to the ground, they cried at every word he uttered: "Great is the wisdom of our lord; the voice of our lord is like the voice of an angel from heaven." But their lord never dismissed an ambassador without giving him a specimen of his dexterity in murdering a few of

his subjects, and thus, in general, concluded the ceremony of the day.

Though all despots do not act in the same manner, yet they all conduct themselves on the same principle, that their will is the only law. I shall spare myself the disagreeable task of citing examples of the conduct of christian princes, who, it is true, rather take delight in giving existence than in taking it away. In other respects they appear to be equally lawless transgressors against humanity, since one had the heart to say with John Galeazzo, duke of Milan, in the name of them all: "that he extirpated the robbers from his dominions merely that he might be the only one of the trade within them."

But Asia is the soil where tyranny particularly flourishes, where, under the pretext of procuring momentary advantages, permanent principles of destruction are established, where whole nations are involved in misery that the great and their underlings may revel in affluence; that the governors may revenge upon the country the tyrannic treatment they receive from the sovereign. The right to possess landed property has been abolished in Turkey, in Persia, and the Mogul empire. The governor of a province argues. "Why should I not be a wolf, now that the sheepfold is at my command?" The peasant says: "Why should I toil for a tyrant, who to-morrow will deprive me of all that I may to day acquire by my labor?" The Turkish pachas, on their journies, are not satisfied with consuming all the eatables in the possession of the country-people; when they and their numerous retinue have glutted themselves at the ex-

pence of the inhabitants, they still have the impudence to exact what they term *tooth-money*, as a compensation for the wear of their teeth, when they did the poor people the honor to devour their provisions. Hence it is that travellers present us with such dreadful pictures of the Asiatic states, that they inform us that Mesopotamia, once so happy, Palestine, the land flowing with milk and honey, and the delicious plains of Antioch are now almost as desolate and as wretched as the modern Campagna di Roma. Naked, barren, and almost entirely depopulated, that once enchanting tract presents neither inclosures nor corn-fields, neither hedges nor trees, not a house, nor even scarcely the smallest hut.

In the civilized empire of China, the power of the sovereign is unlimited. He resembles a kind of deity; the respect which is paid him amounts to adoration; his words are looked upon as oracles, and his commands are as implicitly obeyed as if they descended from heaven. In Persia the orders of the monarch are executed, even though he might have given them in a fit of intoxication. In Japan it is thought beneath the majesty of the emperor to inflict a milder punishment than death.

The vicissitudes of fortune are no where so striking as in despotic states. Princes of the blood-royal of Persia were obliged to become schoolmasters; and this was the only method of subsistence left by Kouli Khan to several of his ministers. At Constantinople the great officers of the court are hourly liable to be disgraced; and the life of him, who there acts his part with the greatest success, is nothing but uncertainty, suspicion and terror. Un-

der the last dynasty in China, princes of the imperial blood were seen exercising the humble calling of porters, undistinguished from persons of the same class, excepting that they employed cords of yellow silk, a color which none but the imperial family is permitted to wear.

A cudgel supplies in China the place of laws. The paternal correction, as it is called, of the tribunals of that vast empire consist of twenty severe strokes, to which people of rank are equally subject with those of the meanest class. The slightest inadvertence in words or gestures is followed by this kind of castigation. After such a drubbing the culprit falls upon his knees before the judge, bows his forehead three times to the ground, and thanks him for the care he takes of his education.

The power of the emperor of China is grounded, like that of all other despots, on the pusillanimity of his subjects. Such is the servility and meanness of the Chinese, that by them slavery is not accounted a disgrace. A great Tartar or Chinese mandarin, who has in his service a multitude of slaves, is himself very often the slave of an officer of the court, who for his part is the slave of the emperor. In their fetters the Chinese have lost every thing, even the desire of throwing them off.

Despotism is said to be in no country so mild as in the kingdom of Tanjore. Raguola Naicker, who, in the seventeenth century, was seated on that throne, was such a just monarch, that his memory is still revered. He took from his subjects only two thirds of the fruits of the earth, and at night caused search to be made for the unfortunate who might stand in need of relief.

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Freedom and security just grounds of pride in republics.

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A genuine republican therefore, cannot fail to be proud of a government under which he enjoys freedom and security, when he reflects that, in the moral as in the physical world, there are large and small emmets, between whom exists such a natural and such a violent antipathy, that the former cannot rest till they have entirely extirpated the latter.

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*CHAP. XVI.*

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**OF PRIDE IN MONARCHIES.**

I HAVE somewhere read that men are seldom worthy to govern themselves, and that their vanity endures, with less impatience, the sovereignty of one than the equality of many.

The members of republics are shy of expressing their sentiments on these subjects. Accordingly, in the greatest part of this chapter, I substitute instead of my own sentiments, the observations and reflections made by the subjects of monarchical states, to explain in what manner the monarchical form of government elevates the heart.

By pride in monarchical states, I mean the elevation felt by a whole nation which finds itself happy in the person of its monarch. The power of doing good without control, the power of doing evil without the will, promises a nation golden days, as long as the will of the individual is directed by great and good counsels. The glory of the kingdom which entertains the highest veneration for its sovereign will exceed that of every other state whenever the sovereign is what he ought to be.

In modern times the subject of a monarch is by

no means an abject slave, unless reduced to that state by his own foolish timidity. We see the thrones of Europe filled by benevolent monarchs, friends of the peaceful virtues, of the sciences and arts, fathers of their people, crowned citizens, surrounded by ministers who are deserving of crowns. This moderate system of modern monarchies was unknown to the ancients; their governments were either republican or despotic. They knew not that those wretched times would once have an end, in which tyrants should assume absolute authority over the actions of mankind; and that as the citizens in the most free republics are subjects, so the subjects of monarchies would once be citizens. They knew not that what they asserted of their republics might once be said of well-regulated monarchies, namely, that they are governed by laws and not by men. They knew not that beneath the sacred shadow of monarchical power, order, and regularity may flourish; that the subject may enjoy his property in security, confine himself within the circle of his duties, and practise them without interruption, while all the arts thrive, industry is encouraged, and the monarch lives peaceably among his subjects like a father in the midst of his children.

It is a discovery of the present age, that a certain spirit of freedom may exist under the government of a monarch. The independence of a Montesquieu, a d'Alembert, an Helvetius, a Mably, a Chabotais, a Thomas, a Marmontel, and many other Frenchmen of the first rank, is the greatest satire on the mode of thinking of all pretended republicans; it produces results as important, and contri-

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A wise monarch calls forth the energies of his people.

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butes as much to the general happiness, as liberty itself. On the person of his monarch or his prime minister every thing depends. It is invariably seen that their manners have as much influence over freedom as the laws ; that they are capable of converting men into beasts and beasts into men ; that if they love generous spirits they will have subjects, but if they prefer abject souls they will have slaves. The duke de Choiseul has left behind him a name that will be revered by the remotest posterity, for having urged the first geniuses of France to examine the principles of his administration, and to state their opinion to the advantage or disadvantage of the interests of that extensive kingdom ; and for having solemnly promised to profit by their investigations. This candor, so nobly requested in a despotic monarchy, would, in many republics, have been a crime against the state. At Versailles, on the contrary, it has already produced such edicts as must increase the power and the importance of France, if prosecuted with perseverance against the destructive machinations of self-interest.

Under a wise monarch all the energies of the hearts and minds of his subjects are called forth into action. In republics, the dull, phlegmatic man is held in higher estimation than the superior genius ; there the conduct of the latter is in general exposed only to the eye of envy, on which account the boldest mind often withdraws from public view, and condemns itself to a life of melancholy and inactive obscurity. But under the eye of an enlightened monarch a theatre opens for the exercise of genius, where talents measure their powers,



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Every nation shares in the glory of its monarch.

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where the character is displayed, where genius is developed, where good-sense and virtue break through the crowd, and may venture to shew themselves without being ashamed. Virtue flows from every heart in which it is honored. Gold itself is considered of no value in comparison to mere trifles, if they are bestowed as a pledge of the gratitude and regard of the sovereign. He is a magnet which attracts the greatest talents and the most sublime virtues, the genial sun which unfolds them, the spirit which animates them, and the centre of their activity. The most exalted talents lie dormant, if not called forth by the sovereign.

A monarch does not raise himself upon the shoulders of his nation as a conspicuous object for posterity, while he suffers his subjects to stand unobserved, below him. Their reputation rises in the same proportion, only with this difference, that he is placed at the head of a renowned people, and his great name is impressed on every brow. The honor of the monarch extends to his whole nation; each distinguished character who partakes by his merit of this honor, shines with his own lustre, but his fame is reflected back on the monarch who had the discernment to employ him. A king who knows how to govern, therefore unites in himself the glory of a whole nation; his fame is therefore inseparable from the reputation of his country.

It has been discovered that the art of governing with reputation requires but one talent, but one virtue. This virtue is to love men, and this talent consists in placing them in a suitable situation. When a king is sincerely disposed to do what is good, and employs with sagacity the most infalli-

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No subject can be proud of the rapacious disposition of his monarch.

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ble means of attaining that end, the honor resulting from such conduct only returns to its source. A prince who, by the ties of confidence and love, unites every part of his dominions into one body of which he is the soul, who promotes population and industry, encourages agriculture and commerce, patronizes the arts, gives scope to the operation of talents and virtues—such a prince accumulates, in the bosom of peace, without extorting from his people a tear, or from the world a drop of blood, an immense harvest of honor, which is reaped by him who sowed it, and which they likewise enjoy who assist him in the toil.

This perpetual connection between the honor of the subjects and that of the monarch, is the chief principle of noble pride in monarchical states. Each subject appropriates to himself a portion of the honor of his sovereign, and the renown of the monarch is enhanced by the glory which his subjects acquire.

No subject if he be in his senses can be proud of the rapacious disposition of a monarch. Yet he who is in the service of his king and country may carry arms in a good or bad cause, he may have received the sword from the hands of justice or ambition, and he is considered neither as a judge nor an abettor of the projects which he executes; his personal honor is secure and is proportionate to the exertions he makes. Extraordinary energy of mind, and first-rate talents may affect him as contributing to the miseries of the world; they cannot make him proud. But when the impetuosity of such a royal genius is something superior to a wonderful development of the powers of nature, when it is

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Happiness of a state under a wise sovereign.

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more than a mere picture which powerfully strikes the senses ; when he has justice on his side ; then every feeling mind in a state is proud of a king, who, covered with sweat and dust, performs these wonders at the head of his people.

The subject would cherish the best-grounded pride, if the monarch had spent the days of his youth in solitude, if in the years of pleasure he had been acquainted with misfortune, and in the season of tranquil gratifications had learned to be a king, a philosopher, a legislator, a hero, and a man.

The genius of a nation will take a new flight, arts and sciences will be improved, philosophy will no longer be a mere, scholastic jargon, and courtiers will become philosophers, if this monarch is free from those foibles, which by the great are looked upon as fashionable, and which are pardonable only in those unhappy sovereigns whom languor attacks upon the throne. Freedom of thought will display a more serene aspect, insulted virtue will find an asylum, and oppressed innocence a protection ; the spirit of persecution will flee to its cells, and the persecuted will be avenged, when, by extraordinary good fortune, the supreme power is combined with philosophy, when the cause of violated humanity finds an advocate on the throne. Every path to glory will be opened to a nation, if the monarch himself walks in those paths ; if his pen combines history with wit, truth with good sense, and justice of sentiment with the inspirations of the muse. Favorites will be sincere, and the career of politics will be honorable, if he tears from the face of falsehood the mask of flattery, and the visor of policy from the countenance of deceit. In-

nocence would never lament the decisions of judges, justice and equity would never be violated, were a monarch to say to lawyers: "Ye are the offspring of hell," and to attorneys: "Starve."

The subject may justly be proud if this monarch extends his regard to the meanest of his subjects as to his friends; if he adopts all the necessary measures for rendering the peasant happy as the highest noble; if his presence fills the court with awe of his majesty, and the hut of the countryman with life and joy.

The spirit of this monarch will animate his armies, if he shares with his warriors the fatigues of marches, the inclemencies of seasons, the want of all the necessaries of life; if he smiles with affability on their squadrons as they pass; if he mingles with them, seizes their hard hands, and communicates to their minds the heroic joy he himself feels at the sight of them; if he goes into their tents, and addresses each; if he rejoices with the merry, comforts the unhappy, sympathises with the afflicted, and cheers their heroic spirits in death; if when in the field he is enabled by the comprehensive observation of all that belongs to a complete plan, to predict the future by the past; if he always seizes the critical moment; if, grasping the banner of death, he heads his people, and amid the blaze of battle, surrounded with dangers, in the thickest ranks of the enemy, continues with unshaken presence of mind to take the measures necessary to ensure success.

The subjects of this monarch will see amid infinite perils the days of his glory approach, when powerful armies, raised to dispute the sovereignty

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of the world, advance to attack him ; when they behold their country invaded on every side, ravaged in every quarter by its enemies, and shaken to its very foundations ; when the monarch has long been a stranger to repose in order to procure tranquillity for his subjects ; when he has watched whole tedious nights, that, covered by his measures, they might enjoy sweet slumbers ; when more swift than anger, more vigilant than stratagem, more impetuous than the tempest of heaven, he carried protection from province to province, and deliverance where innocence could be rescued ; when, by unparalleled achievements, admired by his generous enemies as by his most zealous friends, he drew the eyes of all nations ; when he adopted measures rapid, violent and decisive ; when often unsuccessful, he not only directed but conquered circumstances, and instead of giving way to obstacles he overleaped them ; when with unexampled promptitude he corrected his errors ; when, sometimes overpowered by nature, sometimes by the number of his foes, whom he taught to conquer, he always found deliverance on the brink of destruction ; after every check proceeded to new victories, and resembling none but himself, great both in prosperity and adversity, vanquished at one time his enemies and at another his ill-fortune.

Every patriotic soul would glow more ardently than ever for this monarch, if, when the joyful cry of " Peace," resounded over the wide-yawning graves of the conquerors and the conquered ; the prince, with a greatness of mind, superior to what he had already manifested in war, should, on the day of his arrival in his capital, ride unattended

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**Character of a great monarch.**

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till evening through a field of battle in its vicinity, sending for the neighboring inhabitants and tenderly enquiring into their present situation, and the losses which each had sustained ; and at night, instead of hastening to enjoy the offensive pomp of a triumph, should return through the most private and unfrequented streets to his palace.\*

Thus the noblest pride is cherished in monarchical states, when the government of a monarch is such as it ought to be.

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\* The intelligent reader will doubtless perceive, that in this sketch of the character of a great prince, the author took for his model the justly celebrated Frederic II. of Prussia, for whom he always entertained and expressed the highest veneration and regard. T.

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Advantages of confidence in ourselves.

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*CHAP. XVII.*

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OBSERVATIONS ON SOME GOOD AND BAD EFFECTS OF NATIONAL PRIDE GROUNDED ON REAL ADVANTAGES.

**MANY** of the passages of this treatise, which come home to the bosoms of some of my readers, will doubtless have excited their most violent indignation. Of such I most humbly beg pardon, if a salutary truth should likewise now and then escape me in the course of the present chapter.

An elevation of mind arising from just grounds is beneficial to individuals, and is approved even by religion. Though we cannot insist upon our merits before God, yet religion exalts our whole nature, while it shews us the greatness of our destination, and the manner in which it may be attained. The providence and the grace of God impart to man a firm confidence and ever new strength; they suffer him not to sink under his weakness. Even humility of heart is not incompatible with resolution, integrity, elevation of sentiment, and in general with the cheerful consciousness of all our talents and good qualities; if we never lose sight of our dependence on God, and look up to him as the mediate or immediate foun-

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Advantages of confidence in ourselves.

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tain of all good. False humility but too often betrays a certain self-complacency ; but real humility does not require us to deny the good qualities we actually possess, nor to give occasion to others to entertain of them a meaner opinion than they really deserve. Religion, therefore, instead of condemning a noble elevation of mind, is rather its principal support ; because it requires a knowledge of ourselves, not merely as a check to arrogance, but as producing a sense and an exertion of those powers with which the Almighty has endued us.

Confidence in these talents, and the love of truth and justice arising from that confidence, beget a strength and firmness of soul against the prejudices and abuses prevalent in a whole country ; that is, courage to endure universal hatred and contempt, and, out of respect for truth, to pay no regard to the public opinion.

Confidence in one's talents is that soul-elevating sentiment, without which man never undertakes any thing great. Bereft of this confidence, the most intrepid man sinks into a state of indolence and inactivity, in which his soul languishes as in a dreary dungeon, where he seems to collect all his powers, to meet afflictions ; where the weight of misery presses heavily upon his heart ; where every duty is a burthen, every labor a terror, and every prospect of futurity black and gloomy. To him every path to honor is closed ; his genius is motionless like a vessel in the icy Ocean. He attains to nothing because he aims at nothing ; he ceases to exert himself because he mistrusts his abilities. If persons of inferior merit are always seen the fore-



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*Disadvantages of want of confidence in ourselves.*

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most in the career of fortune, it is only because they are more bold and enterprising.

It is from this too mean opinion of himself that one man becomes the slave of another. With real concern I see men of merit conduct themselves with the most disgusting self-abasement towards princes and persons in power, who are far from requiring such humiliations. I often hear addresses, in which a servile spirit is mistaken for humility, in which, for a hard-earned income, or an office but ill-remunerated, some great man is exalted to an equality with the Almighty. Such sentiments are suited only to the Algerine slave, trembling before his dey; they pierce my very soul, because they debase all mankind, and because princes are most honored when they are addressed with a generous freedom. He who falls into the vice of really or apparently undervaluing himself, becomes the slave of every one who would make him such. The fear of losing his daily bread paralyses all the energies of his soul, magnifies every guinea into a mountain, and gives to every expression the stamp of groveling servitude, if the mind is not invincibly organized for freedom. In characters of this description, the melancholy reflection on their meanness absorbs all ideas of the dignity of human nature, of magnanimity, of confidence in themselves, of adherence to truth and virtue. Their conduct, at length, has the effect of turning the head of their good-natured patron, when they constantly cringe to him as to a tyrant, when they look up to him with the same lamentable air as a despairing sinner to his God, or a guilty monk to his abbot.

By these too mean opinions of themselves men are rendered slaves to their passions, and untrue to their destination. Greater confidence in their powers would shew them that it is possible to be virtuous, and that they may escape with honor from the rosy couch of voluptuous enjoyment.

He who does not possess the fortitude of soul that perseveres against every kind of suffering, will scarcely remain true to his destination. The man of talents, who has not learned in joyless seclusion from the world, to endure all that is disgusting to delicate sensibility, all that is painful to a tender heart, languishes in society. He ceases to exert his talents, when he daily sees around him people, who are ignorant that his understanding and his taste may be applied to a thousand purposes, with which they are unacquainted: but who, at the same time, manifest the most violent antipathy to the influence of this understanding and this taste on his conduct and behavior. He grasps at momentary joys, and enervates his soul that he may be admitted into their society. He opposes no man's opinion, however absurd. He gives way to every prejudice and every error; being determined, as Tristram Shandy very wisely said to an ass, "never to wrangle with any of that family."

It is not possible for any person to find out of the ever-serene sphere of religion a more powerful support in adversity than a just esteem of himself. Let a worthy man only ask himself when under the pressure of misfortune: Who are those by whom I am every where despised, ridiculed, calumniated and abused? They are either idiots or asses. It is as impossible that such characters should be the

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Reliance on fortune sometimes productive of benefit.

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friends of a distinguished genius, as that a villain should feel a real attachment for an honest man. To be hated by them is an honor. Let every man of an enlightened mind cherish this idea, let him learn that it is his virtues which draw upon him the persecutions of these vermin. But if he has fought his way through them, if he perceives that obsequious calumny attacks him only in whispers and behind his back, he then thinks with a smile: "It is necessary that they should rid themselves of a burthen by which they are oppressed."

A reliance on fortune, that unexpected concurrence of circumstances which cannot be foreseen, sometimes rescues a man from imminent dangers, animates his heart, and diminishes the apprehensions felt by the mind, when, full of some great project, it perceives the perils which it has to encounter. This reliance on his fortune was the cause of the haughty behavior of the youthful Cæsar during his captivity in the island of Pharmacusa, among the Cilician pirates, who, possessing a powerful naval force and innumerable vessels, were masters of the seas, and the most sanguinary people in the world. Cæsar sent all his attendants to the circumjacent towns to raise money, and, with only his physician and two servants, remained among those barbarians, whom he held in so much contempt, that, on retiring to rest, he often sent word to them to be quiet and not to disturb his slumbers. The Cilicians demanded for his ransom only twenty talents; Cæsar laughed at them, as if they were ignorant of the consequence of their captive, and promised them fifty. For the space of nearly forty-two days he resided perfectly easy and cheerful

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Reliance on fortune sometimes productive of benefit.

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among these rude people, sometimes joining in their mirth and sports, sometimes composing speeches and poems, which he repeated to them, calling them idiots and barbarians when they were not affected by those performances. He often went so far as even to threaten with a smile, that he would hang them all, and no sooner had he recovered his liberty, than he returned to Pharmacusa with some ships which he found at Miletus; and, falling upon the pirates, he took most of them prisoners and ordered them to be crucified. It was the same confidence that inspired Cæsar with the courage he displayed, a short time previous to the battle of Pharsalia, when, proceeding in a small vessel, disguised in the habit of a slave, to meet the fleet of the lagging Anthony. A violent tempest suddenly arose; on which he seized the hand of the trembling pilot, and said: "Be not afraid, thou carriest Cæsar and his fortune." Columbus was confident that there was an America.

One imagines himself born to adversity and another to prosperity. As a gamester plays ill the whole evening, because he was at first unlucky, so the former will certainly prove unfortunate, because his timidity and his irresolution prevent him from engaging in any enterprize, and expose him to public contempt. The latter is fortunate, because he ventures as far as he can, without rashness, and because the sun-shine of prosperity strengthens that superior degree of hope, called confidence, and augments the respect of others. Confidence in ourselves produces perseverance, excites us to emulate our former deeds and surpass them by new ones, to eclipse by more important deserts the re-

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Importance of exciting self-confidence in youth.

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putation we have already acquired, and to pursue fortune till we have attained it. The greatest minds are invariably those, which, amid the vicissitudes of all human affairs, are never arrogant in prosperity nor reduced to despair by adversity.

Hence it appears that a generous self-esteem actually endues us with the power of raising ourselves above human frailties, and of exerting our talents in honorable enterprizes; that it preserves us from giving way to the spirit of servitude and from being the slaves of vice; that it enables us to pursue our destination, to smile in adversity, and to rely with confidence on our good fortune.

It is of infinite importance, that this elevation of sentiment, this confidence in our powers, should be excited in early youth. The love of what is good and fair and great should be inculcated on youthful minds; they should be inspired with high notions of their abilities, that they may strive to be virtuous; it is necessary to address their senses, to instil into their hearts a desire of glory by means of expressive pictures, and to inflame their passions with objects of sense. Put into the hands of a Swiss "Lavater's Swiss songs," and "Solomon Hirzel's History of the Helvetic Confederacy;" these will place before his eyes those times when greatness of soul was esteemed above all other qualifications, when integrity commanded public respect, and heroic virtues were crowned with universal glory. In the period of youth we are still susceptible of the ardent flame which burned in the bosoms of the heroes of antiquity, and the noble desire of plucking laurels on the same spot where our worthy ancestors gathered theirs. The delineation of great

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Examples of great men produce great effects in youth.

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achievements, the narrative of virtuous deeds produce an instantaneous effect; the soul is filled with admiration and the will is excited to emulate them.

Moving relations of great actions, the lives of celebrated men as described by Plutarch and Caspar Hirzel, Gessner's poems replete with sublimity and nature, therefore produce in youth astonishing effects. "Will my life be written too?" said my son, when only five years old, to his mother, as, reclining on her tender bosom, she was explaining to him Plutarch's lives. Every youth, though not of noble descent, will aspire to distinction if he is deeply moved by the genius or virtues of eminent men; the same virtues will spring up in his young heart; he will wish to occupy the same place in the estimation of posterity, which those celebrated characters filled with such glory. This impulse to imitation is often manifested by tears, which every parent should reward with the most affectionate embrace.

Themistocles was very young when the Greeks conquered the Persians at Marathon; and Miltiades was daily extolled, in his presence, as the person to whom they were indebted for the victory. Themistocles suddenly became pensive and reserved, and no longer took delight in his former youthful diversions. His friends enquiring the reason of this alteration, he replied with the genuine emulation of a noble mind: "The trophies of Miltiades deprive me of rest." Thueydides the historian wept when, in early youth, he heard Herodotus publicly reading his history at Olympia, amid the universal applause of Greece. Zeno exhorted those who looked upon the grave and reserved de-

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Great examples produce great effects.

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portment of Pericles as intolerable vanity, to be as proud as he ; that this pride might kindle in their souls the love of the beautiful, and insensibly accustom them to it. Demosthenes, while but a boy, was so powerfully affected by the reputation which Callistrates acquired in pleading a cause, he was filled with such admiration of the persuasive powers of eloquence, that, in conformity with the precepts of Zeno, he withdrew into solitude, and relinquished every other concern to devote himself to the study of rhetoric. Homer was instrumental in producing among the Greeks a great number of heroes ; it is well known with what enthusiasm Alexander read the works of that great poet. Tears of ambition, not of virtue, flowed from the eyes of Cæsar, when he saw the statue of Alexander in the temple of Hercules at Cadiz, because Alexander, at his age, had acquired so much glory and he himself was still so insignificant. Hence it is easy to conceive, why this future subverter of the liberties of Rome, about the same time, said in passing through a mean, retired village : “ I would rather be the first in this place than the second at Rome.”

The repetition of such impressions on the minds of youth, strengthens the soul, increases its springs of action, causes it to look upon nothing as beyond its attainment, and inspires it with that commendable desire of glory, which, when accompanied by virtue, never fails to lead to distinction. On the other hand, insensibility to these impressions is a certain sign that a youth is not susceptible of any thing great. The Spartans were attentive to excite in their children this noble ardor for renown ; they

expected that a reproof should cause them pain, and that commendation should fill them with joy ; the mind that was indifferent to either was accounted base, mean and unsusceptible of virtue. It was in conformity with these principles, that the French minister of state, the duke de Choiseul, recently charged a man of talents, who combines the independence of a citizen with the enlarged views of a statesman, to collect the distinguished sayings and actions of French officers and soldiers, for the use of the military school at Paris ; a work which cannot fail of producing the most brilliant results among the military youth of France.

All these considerations, collectively, lead me to the importance of a generous self-esteem in a whole nation, and to its most desirable advantage, love of country, which is so intimately connected with a just national pride.

If the example of a single individual, selected from history, be capable of inspiring us with noble resolutions, what effects must not the accumulated examples of a whole nation produce ! Great actions, military or civil, kindle in our bosoms this patriotic flame, at the same time that they fill us with the most profound veneration of those, who enjoyed the satisfaction of dying for their country ; who did not withdraw their services though disappointed in their expectations, whose zeal in the cause of virtue and their country's rights exposed them, during their whole lives, to the persecutions of envy and the malice of their fellow-citizens. Admiration of such characters must be excited in a nation, into which it is intended to instil a due



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Influence of the love of country among the ancients.

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respect for itself, which alone is capable of inspiring it with generous sentiments.

It is by the pride in the brilliant qualities and achievements of such men that a nation acquires a claim to immortality; when their great examples are transmitted unimpaired to posterity by whom they are imitated and admired. This it was that filled the Greeks and Romans with such exalted national sentiments. Love to their country was interwoven with their religion, their form of government, and their manners. The word "country" was the soul of the community, their watchword in battle, their music in private life, and the spring of all their actions; it inflamed their poets, their orators and their statesmen; it resounded in their theatres and their assemblies; and by their public monuments it was profoundly impressed on the minds of their descendants. In modern times whole nations have frequently proved themselves almost destitute of sentiment; love of country is extinguished in more than one monarchy, and in more than one republic it appears to be banished as a ridiculous prejudice.

At the time when whole nations sought glory in freedom, and freedom in magnanimous sentiments, love to their country was among them the sweetest feeling of the soul. More powerful than self-love, the word "country," replete with tenderness, with harmony and with charms, composed all that can rouse and elevate the soul; it snatched from death his sting and from voluptuousness its victory. This generous fire glowed in every heart, and every soul burned with the love of country. Inured to

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Influence of the love of country among the ancients.

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hardships, insensible to their personal misfortunes, and so much the more zealous for the public good, the sole object of their wishes was the benefit of their country, and they invariably preferred its glory to the honor of parents, relatives and individuals. They considered their measure of happiness and honor complete, if the republic was but flourishing and respected. They laid aside all private enmity and competition, and when the interests of their country seemed to require it, they espoused the cause of their most violent antagonists. When injured by their country they forgot the painful offence; in the midst of their sufferings they were anxious for its welfare; they submitted to its caprices as a virtuous child to the humors of a splenetic parent. Amid hardships of every kind they remained true to their country; and all concern for themselves was absorbed by their solicitude for the public weal. At the altar of their country they broke the ties of friendship, of love, of affection for parents, children and relations, and tore themselves from all that could detain them in effeminate repose. They listened not to the voice of relatives but to that of their country; they heard not the tremendous din of arms, but only the thanks of a grateful nation; they never enquired the number of their enemies, but only the place where they were to be found. Each eagerly hastened to the post which, to his gallant ancestors, had been the post of honor and of death; every one joined the ranks of those who formed a rampart against an invading foe, contented if his fall afforded another an opportunity to step into his place. Not the

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*Examples of the love of country among the ancients.*

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dead, but those who had not fallen, were the subjects of lamentation.

The orator Hipperides bit off his tongue when under the torture lest the violence of the agony in which he died, might compel him to betray his country to Antipater.

Pedaretes had not the good fortune to be included in the number of the three hundred who enjoyed a distinguished rank at Sparta. He returned joyfully home and said: "What rapture I feel that Sparta possesses three hundred men who are more brave than myself!"

Before the battle of Marathon all the Athenian generals relinquished their pretensions in favor of Miltiades; thus, for the interest of their country, resigning the highest place to him who was the most fit to command.

Cimon, when an exile from Athens, joined the army of his country, which had taken the field against the Lacedæmonians, who had before been his constant friends, and with whom he was accused of maintaining a secret correspondence. His enemies, however, procured an order from the senate, to prohibit him from being present at the engagement. He retired, but intreated his friends to prove by their conduct his innocence and their own. They took Cimon's armor and fought and died in his place for their country.

"I will not disgrace myself in war; I will not endeavor to save my life by an inglorious flight; I will fight for my country to the last drop of my blood, either in the ranks of my countrymen, or alone, if circumstances should require; to its ser-

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Address of Thrasybulus to his countrymen.

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vice I will devote all the days of my life, and to this Mars, Jupiter and Agraules be my witnesses." Such was the form of the oath which every young man at Athens was obliged to swear on being enrolled in the number of citizens.

Thrasybulus, who, at the conclusion of the Peloponnesian war, delivered his country from the dominion of the thirty tyrants, thus addressed his countrymen: "Let us fight like men, who know that by victory they shall rescue their property, their families and their country; let each individual signalize himself in such a manner that he may look upon these great advantages and the honor of the victory, as acquired by his arm and by his valor. He will be happy who survives to enjoy this glory, to behold the day of his deliverance; but not less happy will he be whom death shall release from his bonds. No monument is so honorable as death for one's country."

The Lacedæmonians experienced several defeats in the second war with the Messinians. The courage of these martial people began to fail and they imagined that the state was on the eve of its dissolution. The oracle of Delphi being consulted in this exigency by the Lacedæmonians, returned this mortifying answer, that they should apply to the Athenians for a man capable by his counsel and abilities of retrieving their affairs. The Athenians, partly in jest and partly in earnest, sent them Tyræus the poet. The Lacedæmonians received him as a gift from heaven; but three successive defeats filled them with the utmost despair, and they began to prepare for their return to Sparta. This resolution was firmly opposed by Tyræus, who in-

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Epaminondas.

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cessantly labored to revive the drooping spirits of the Spartan troops by songs replete with patriotic enthusiasm, composed for the purpose of inspiring all hearts with a love of their country and contempt of death. Their courage was roused with a valor bordering on madness; they attacked the Messenians and obtained the victory.

Epaminondas lay on the ground mortally wounded with a spear; the fate of his arms and the issue of the battle were the only objects of his solicitude. His shield was shewn to him and he was assured that the Thebans were victorious, on which he turned with a tranquil and serene countenance to the by-standers and said: "Consider not this day, my friends, as the end of my life, but as the beginning of my happiness and the completion of my glory. I leave my country victorious, proud Sparta humbled and Greece delivered from slavery." With these words he drew the weapon from his wound and expired.\*

After the unfortunate battle at Leuctra, the Spartan matrons whose sons had fallen in the field repaired joyfully and crowned with flowers to the temples, to thank the gods for having blessed them with such valiant children. Those, on the contrary, whose sons had saved their lives by flight, withdrew in the deepest melancholy and profound

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\* Had this work been written a few years later, Zimmermann would probably have selected an example not less brilliant from the annals of Britain. It is scarcely necessary to observe that I allude to the death of the lamented Wolfe, whose story forms a worthy counterpart to that of the Theban hero. Thebes produced but one Epaminondas; Albion can boast of many Wolfes. T.

silence into the most retired part of their houses, ashamed of having borne children who turned their backs to the enemy.

" Traveller, tell the Lacedæmonians that we lie here in pursuance of the laws of our country : " was the inscription over those who fell at Thermopylæ. A Spartan woman, on being informed that her son had lost his life for his country. replied : " It was for that purpose I gave him birth."

For their country and for liberty, the watchword of every nation that is not already enslaved, the Privernates maintained long and obstinate wars with the Romans. By these struggles they were so weakened, that they were obliged to quit the field and to shut themselves up in their city, where they were besieged by Plautius the consul. Being reduced to the last extremity, they resolved to send ambassadors to Rome with proposals of peace. These deputies were asked by the senate what punishment they thought they had deserved. " That punishment," they replied, " which is due to those, who considered themselves worthy of being free, and who made every exertion to preserve the freedom transmitted them by their ancestors." " But," rejoined a member of the senate, " if Rome should shew you favor, can we rely on your faithful observance of peace?"—" Yes," said the ambassadors, " provided the conditions be equitable, humane, and such as we need not blush to accept ; but if it be a disgraceful peace, hope not that the same necessity which to-day compels us to embrace it, will to-morrow bind us to its observance." This answer was considered by some of the senators as too haughty ; but all those of more

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A generous national pride kindles the love of country.

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noble sentiments bestowed encomiums on the deputies of the Privernates, and concluded, that enemies whom no misfortunes could deject were worthy of the honor of being Roman citizens.

Examples of this kind shine in history, as everlasting models to posterity. They excite in every well-disposed mind an irresistible sense of the duties we owe our country, and the record of these examples is nothing but the propagation of the pride arising from real advantages.

By the propagation of a generous national pride, the love of country is thus kindled in every bosom. Every heart is susceptible of the flame; by the magic influence of these images and examples the same obligation is imposed on every mind. A constant retrospective view of former ages, and a continual prospective survey of future times are alternately the causes and effects of this pride and of this love. A man of true honor will rather submit to death than commit an action, on account of which his family will have occasion to blush when he is no more; nothing on the contrary, affords him such exquisite pleasure, as the reflection, that his virtues will be a subject of exultation and a source of honor to his descendants.

When, by the revival of such sentiments, a nation is inspired with a more elevated mode of thinking, the actions of the individuals which compose it will assume a nobler character correspondent with this new mode of thinking. He will incur universal contempt, who, in the hope of attaining to some post of honor in the state, sacrifices all pretensions to manly, free and independent sentiments. Integrity will always study the public good, however it

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A generous national pride kindles the love of country.

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may be calumniated by persons of contracted minds, if it neglects to consult the interests of their families. The invidious distinctions attending the inequality of rank will cease where there is but one political virtue, where every thing is combined and concentrated in the glorious appellation of citizen. There the attachment of the people to their country will no longer depend only on their uncertainty whether they should be more happy in another country, for many will be content with the mere necessities of life, rather than they will abandon their native land. Each will obey the higher powers more from inclination than compulsion, more from love than duty. The government, instead of being the soul of many bodies, will be the soul of souls.

These advantages will appear still more striking when placed in a different point of view, when I shew the great importance of infusing a generous pride into a nation under circumstances of public danger and distress.

Generous pride must decline in that nation, where the advantages obtained by the virtues of ancestors are lost by the degeneracy of their descendants. "The times have altered," is a very common expression, and the conclusion deduced from it is neither difficult nor complicated. The times have certainly altered with a nation, which, priding itself only in the corporeal strength of its members, would, now that the art of killing has been brought to the highest perfection, be exterminated in a single engagement; and yet no man in his senses doubts the indispensable necessity of cultivating the modern science of war. Free-born nations must



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When it is necessary to revive the pride of a nation

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not only be acquainted with the use of arms; they must be actuated by generous sentiments, they must possess souls, and these cannot be imparted by the cane at the drill-ground.

In this respect the change of the times renders it but too necessary to emulate the spirit of former ages. Though patriotism and zeal for the state are often out of fashion, yet they are never useless, for they denote energy. When, therefore, a nation seems to lose its courage because its soil is no longer manured with the blood of its sons; when the flame once kindled by the love of freedom appears ready to expire; when the minds of men, enervated by luxury and paralysed by fear, have lost all their energy; when the extravagant price of every article renders the desire of wealth a necessary evil; when pusillanimity leads to distinction and fortitude to disgrace; when people, conceiving valor to be an unnecessary qualification indulge in every species of dissipation and debauchery; when they are even destitute of the vices which require a certain strength and elevation of mind; when sordid selfishness is not considered a crime, nor base time-serving a political stain; when the ambitious labor only to blacken their opponents by calumny, not to surpass them in merit; then would the revival of the pride of that nation prove the most efficient medium to re-kindle the flame of ancient virtue, and rousing the dormant energies of its youth in the arms of death.

All wishes for the revival of a generous pride will be vain, if, in a free-born nation, there should be too many individuals in whose eyes Phocians are fools. Too many there are who look down on a

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It is our duty to emulate the virtues of our ancestors.

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hero with haughty compassion ; who are strangers to true greatness of mind ; who laugh at all encomiums, because it is not in their nature to perform any thing praiseworthy ; who contract their brows into a tremendous frown if any audacious wretch dares to pronounce the word freedom in their presence ; who endeavor to destroy one of the most glorious monuments of their nation, in which the heroic deeds of their forefathers are painted in the most brilliant colors, by which their love of virtue, simplicity, freedom, religion, their country and the laws, and their hatred of the contagion of foreign manners, of profusion, effeminacy, and avarice are powerfully impressed upon every mind ; and who vindicate their conduct by the vulgar adage, that, " an old dunghill should not be stirred."

Thomas Abbt, a genius whom I can never name without lamenting his premature decease, says with uncommon felicity : " The reason why the examples of republican patriots are transmitted to us in their annals with such brilliancy, is, because the states to which they belonged were obliged to take care that their great men should receive from posterity that reward, which their contemporaries were too poor to bestow." It is therefore a duty incumbent upon us, to call to mind with gratitude and to emulate the virtues of our forefathers, and this duty we should be incapable of fulfilling, were we to regard with indifference whatever is great and good in their characters ; or were we to turn our eyes from them with disgust and no longer to be proud of them. It was nothing but the veneration for the memory of their great men which kept up among

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On what occasions the love of country is a desirable virtue.

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the Greeks that thirst of fame, that disinterested spirit, and that attachment to the public welfare.

This pride, so necessary for a nation, is invariably dependent on the love of country. Circumstances may occur by which the love of country is raised to such a degree of warmth as to produce the most excellent fruit for the state ; or, in a people no longer susceptible of freedom, it may be chilled so that this fruit cannot arrive at maturity. The icy hand of death had seized the liberty of the Athenians when they erected altars to the prostitutes of Demetrius, and proclaimed by an edict, that all the decrees of king Demetrius should be considered as sacred in the sight of the gods, and just before men.

There are periods, however, when those who hoped to guide the peaceful plough, are obliged to grasp the murderous sword ; when it is no longer possible to think only for one's self ; when bullies, fops, and loungers have other employment provided for them than that of sauntering from one female circle to another, boasting of their infidelities, and their shining insignificance ; when those must learn to obey who knew only how to command ; when it is of advantage that subjects should possess spirit and talents ; when it is wished that the words liberty and country may resound from every mouth ; when those are no longer decried as contemptible fanatics who, in times of general apathy, remind their nation of the glorious days in which it was poor, virtuous and free, in which its fields were cultivated by victorious hands, in which the plough was encircled with laurels ; when those are not

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On what occasions the love of country is a desirable virtue.

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branded as suspicious and dangerous characters \* whom nature has endued with energy and abilities, and souls susceptible of the most exalted virtues; when those are no longer considered as enemies of their country, who, in their youthful years, for want of that timidity which is the result of experience, and is denominated discretion, were heated, perhaps beyond a due degree, by the maxims of patriotic virtue, who, when danger impended over their country or threatened it at a distance, did not remain silent, but who wanted only an opportunity to shed their willing blood for their native land; when people will cease, out of complaisance to a number of fools, to laugh a whole nation out of its generous enthusiasm and virtuous principles; when hosts of foreigners break in on every side, and each attack menaces it with utter ruin.

A nation, therefore, will never lose its honor, as long as it retains its virtue unimpaired, and its virtue will flourish while the love of country imparts to the mind a lofty, noble, and independent character.

Pride, grounded on real excellencies, has likewise its disadvantageous side. A celebrated northern philosopher makes this important observation,

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\* "In the year 1758," says the author in a note to his work on Solitude, "two magistrates of Bern expressed their opinions concerning my Essay on National Pride, in the following manner. The first, having turned over the leaves, laid the book aside with the words: *Nous voulons de l'obéissance et non pas de la science!* The second read it nearly through and said: *Ce docteur Zimmermann est un homme remuant et dangereux; il faut lui faire mettre bus sa plume!*" T.

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*Disadvantages of a just pride.*

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which is daily verified by experience, that there are no good qualities in human nature which do not degenerate through infinite gradations into the utmost extravagance. Thus it is very natural that the extremes of a just and of a ridiculous pride should sometimes meet.

The defects of the greatest minds arise from their pride, when this pride degenerates into vanity. Intoxicated with the adulation of their admirers, these demi-gods, like weak sovereigns, turn a deaf ear to truth : infatuated by the sense of their worth, they are not aware that this worth is not every where so highly estimated. He who every where courts applause, will meet almost every where with mortification ; his view will at length be fixed entirely on himself, and he will imagine that all mankind are filled either with admiration or with envy of his superiority. But one of the ancients has very justly said : “ You will not be just without the reputation of being so, but you may depend upon it that your integrity will often be rewarded with shame and disgrace.” On the other hand, the secret of the most delicate vanity is nothing more than the art of obtaining applause without appearing to be vain or self-conceited, an art which Cicero did not understand. He drew upon himself the hatred of the Romans by his incessant eulogies on himself and his actions ; he made himself the subject of every conversation, and offended all who heard him, by appearing to think so very highly of his own merits and so meanly of the rest of mankind.

Pride is always misplaced when it does not acquire esteem. It is instantly perceived that a man

who displays pride on every occasion cannot possibly be proud of real excellencies ; because, by his pride, he offends all men, incurs general ridicule and contempt, and indulges in supercilious self-complacency, till all around him are provoked to repay it with hatred and cutting ridicule ; for contempt, by way of retaliation, is generally stronger than that arising from revenge. Astonished at his own elevation, such a man wishes to impress others with that respect of his person, of which he is himself so full ; in the company of his stable-boys he learns to humble freemen ; he imagines that all around, above or beneath him are beings of an inferior order. But a philosopher of the first rank, the comic Sterne, says in one of his highly instructive sermons : “ ’Tis but a scurvy kind of a trick, when Fortune in one of her merry moods, takes a poor devil with this passion in his head, and mounts him up all at once as high as she can get him—for it is sure to make him play such fantastic tricks as to become the very fool of the comedy.”

Nothing on earth is perfect ; virtue itself has vulnerable parts, the sun is not without spots, nor is even a devotee secure against the attacks of incontinence. We must not form our opinion of those who pass for great men, only from their writings, or their conversation ; to obtain a knowledge of their characters it is necessary to study them in private life, to observe their actions, and their domestic habits. The aged and crabbed Cato kept a mistress ; so did Marcus Antoninus, and so does many a modern philosopher of my acquaintance. The greatest of mankind are always connected by some foible.

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The best qualities are debased by arrogance.

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ble with the rest of the species. Few of them are so candid as Antigonus, who, being styled by his flatterers a divinity and the offspring of Phœbus, very justly replied: "For the truth of that you may ask the fellow who empties my close-stool."

The best qualities assume a disgusting appearance, when they are accompanied with arrogance and a contempt of others. Contempt in the haughty man is that deportment by which he expresses, without reserve, his idea of the real or imaginary inferiority of another. In the proud man, contempt is a sense of the real demerit of another, which he manifests or conceals only where he ought. This sense, even the noblest mind cannot exclude; it is perfectly just, because none can take a cat for an elephant, or a fly for a mountain; but were it to be displayed when it ought to be concealed it would be offensive.

A noble self-esteem sometimes degenerates into presumption. Fanaticism is denominated devout presumption, which being produced by excessive pride and self-confidence, strives to approach nearer to the Deity, and to soar with daring flight above the common and prescribed order of things. It is deeply to be lamented, that moralists are sometimes liable to this species of presumption, when they fail to balance against each other the duties of men and their means of fulfilling them; when in their pious convulsions they are not sensible that they require impossibilities, and that by propagating the chimæras of their own imaginations as virtue, they only bring virtue into disrepute.

In whole nations a just pride likewise has its disadvantages. No nation can indulge an unlimited

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Men often pride themselves on advantages not of their own creation.

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pride. Great virtues are always accompanied with great vices ; every good has its evil, and every advantage is attended with some inconvenience. To prove this with well-meaning frankness to a nation cannot be a crime. My beloved friend, Iselin, a philosopher deserving of attention, therefore, says in the preface to his excellent but very concise *History of Helvetic Virtue*, " that every nation should offer a prize to him, who should place in the clearest light the defects in its political constitution and manners, and the faults of its ancestors."

Men often pride themselves on real advantages which they are not instrumental in creating. The heat and cold of a country ; the density and rarefaction of the air, the nature of the soil, the water and the winds, the mode of life and habit possess such a manifest influence over the qualities of whole nations, that very little can be ascribed to themselves. A worthy man may be proud of his virtue, because it is his own ; but why should we boast of our understandings, when the divine light is liable to be extinguished in the soul of the greatest genius by the slightest physical derangement.

We too seldom reflect how little of our honor is due to ourselves. Few display such candor as Antiochus Soter, who wept over his trophies, at the idea that he was indebted for his victory over the Galatians to the irresistible attack of his elephants ; for which reason he erected a monument in the field of battle, not to himself, but to those animals.

A national pride not ungenerous in itself may likewise be productive of odious vices. The Canadian savage is excessively proud, is deeply sensible of the value of freedom, and even in education



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The love of country sometimes requires a check.

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brooks no restraint which imposes upon him any thing like subjection. But the magnanimous forgiveness of an injury is a virtue to which he is a stranger, and is looked upon by him as despicable pusillanimity. Valor is his highest merit, and revenge his sweetest gratification.

Even the love of country sometimes wants a check as it does at others a spur. It has therefore been observed with great justice : that the legislators of the ancient republics were more solicitous to instil into the minds of the people the love of their country, and to propagate and strengthen it, than to discover the limits which reason imposes, or rather the manner in which reason should guide and direct the patriotic flame.

In their most flourishing times the Greeks considered the love of their country as the principal civil virtue. To a parent, a wife, a child, we certainly owe a higher degree of that general good-will which is due to all men ; and of that love which ought to extend to all our fellow-creatures we owe the greatest portion to our country. This is our proper sphere of action, the place appointed us by Providence for the discharge of every social obligation. But this limitation of our good-will often renders us hard-hearted and unjust, not only to foreigners, but even to our fellow-subjects. It is our duty to love all men ; but we love the Europeans better than the natives of Africa, we love our countrymen better than foreigners, and our townsmen better than the rest of our fellow-subjects. By this gradual diminution of universal philanthropy, we are led to hate whatever is not connected with us by some peculiar self-interest, till, at length, we cut the closest ties ; an

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The love of country renders men unjust towards foreigners.

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evident proof of the misanthropy that lurks in the human breast. I know a city in Europe, to which belongs a fine, extensive and happy country, but such is the predilection of all narrow minds for the inhabitants of that city, that the natives of all the other towns within its jurisdiction are bereft of every encouragement, and are excluded from all posts of honor or profit.

The more selfish is our adherence to the interests of our country, the less we possess of the character of citizens of the world and philanthropists. Such patriots are, in general, unjust towards foreigners, because they are foreigners, and consequently nothing in their eyes. The ancient Jews were so wholly devoted to their country, that they refused to foreigners the duties of humanity. The Greeks despised all foreigners as barbarians and looked upon them as born to be their slaves, because Nature had endowed them with less brilliant qualifications and understandings. The most virtuous Spartans were illiberal and unjust towards foreigners. A Japanese who testifies the smallest regard or friendship for a Dutchman, is regarded by his countrymen as a dishonorable wretch, and an enemy of his country, because he does not love it to the exclusion of the natives of every other land. They think it a violation of the honor of Japan, of the pleasure of the emperor, of the will of the gods, and of the dictates of their consciences, to entertain sentiments in the least favorable to foreigners. Such is likewise the policy of the commercial nations, who in this point of view appear to love none but themselves, and conclude treaties with the pirates of Barbary that the latter may plunder their weaker neighbors, while they themselves sub-

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PATRIOTISM.

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mit quietly to the most degrading insults to procure a petty advantage in trade—a conduct at which humanity shudders.

In modern times, however, no great apprehensions need be entertained of the bad consequences of patriotism. I, indeed, know men, the object of whose every step is the good of their country; who divide their duties into classes, and first fulfil those which are of the most general advantage to their native land; whose integrity is not shaken, either by the desertion of their friends, the power of their enemies, the insolence of office, or the calumnies of their slanderers; whom neither interest nor error turns aside a moment from the prosecution of their duty; who look upon their souls as a flame, whose nature it is to rise, and which cannot, therefore, sink to any thing base and sordid; whom no menaces can deter from the noble career they have chosen; who never retreat, nor, from the love of repose, are ever weary of the useless but honorable contest with the ignorance and corruption of mankind; who, in a word, love their native land with childlike affection, who pardon its errors, and would rather suffer a thousand deaths than only afford occasion to suspect, that they serve their country with the less zeal because their merits are not duly appreciated. But how small in our days is the number of these in comparison with that of the anti-patriots! How much greater is the number of those, who boast of their oaths and their sacred duties, only because honors, offices, wealth and emolument are the first and the last objects of all their actions. How many are there who exclaim that they love their country, while their love is confined to themselves; how many are there who pe-

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Conclusion.

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ver fail on all public occasions to bellow forth their patriotic sentiments, while the wary villains are privately pensioned with foreign gold. If the torch of patriotism is here and there reared on high, the sparks fall in general upon the hands of the patriot. Though the fire of patriotism seems to burn in every heart, it is nothing more than a mode of thinking for giddy youth, which is dependent on the fashion of the day. The students of Zurich travel in quest of patriotism, as they did formerly in search of wit.

Thus a well-founded national pride possesses considerable advantages, and disadvantages resulting from those advantages. Virtues and vices are often set in motion by the same springs. These springs it is the duty of the philosopher to discover and of the legislator to profit by. Pride is the parent of so many talents and of so many virtues, that we should not endeavor to destroy it, but only to direct it to a good purpose. Man would be a cheerless being were he debarred of all that is capable of leading him astray. It would be the height of folly, if, instead of converting what is faulty to the public benefit, if, instead of guiding men by their passions and employing their very foibles to conduct them to the practice of virtue, those who possess influence over a nation were to discourage principles, which excite it to generous deeds.

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THE END.

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## INDEX.

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- ABBOT**, Thomas, on republican patriots, 183.  
**Abyssinians**, their imaginary bravery, 62.  
**Alexander**, means employed by him to inspire his troops with courage, 113 ; his desire of knowledge, 123.  
**Anecdote** of a little lady, 36.  
**Antigonus**, his reply to his flatterers, 188.  
**Antiochus Soter**, anecdote of him, 189.  
**Aosta**, anecdote of the inhabitants of the mountains of 34, note.  
**Apraxin**, General, saying of his, 37.  
**Arabs**, their pride in the heroic deeds of their forefathers, 113.  
**Arrogance** of persons of contracted ideas, 21.  
**Asia**, a soil where tyranny particularly thrives, 151 ; wretched situation of its states, 152.  
**Athenian** officers, their decision in favor of Themistoclea, 11.  
**Athenians**, their imaginary antiquity, 40 ; oath taken by them on being enrolled in the number of citizens, 176 ; their adulation of Demetrius, 184.  
**Augustus**, a patron of the arts and sciences, 125.  
**Basil**, the battle of 121 and note.  
**Bota**, Mount, strange notion of the natives of the country round it, 56.  
**Boileau**, preferred by the French to Pope, 32.  
**Bramins** of Tanjore, religious pride of the, 56.  
**Burns**, lines in praise of his country, 87, 88, note.

# INDEX.

- Cesar**, his conduct during his captivity among the Cilician pirates, 168 ; anecdote of him, 172.
- Calas**, cause of his condemnation by the parliament of Toulouse, 96.
- Cambyses**, reply of the lawyers to a question of his, 147.
- Canadian** compliment, 32.
- Caribs**, on the Oronoko, a saying of theirs, 33.
- Charles III.** of Spain, anecdote of his Confessor, 130.
- Chinese**, their vanity in their imaginary antiquity, 42 ; their ridiculous notions of their own country, 69 ; their opinion of foreign nations, 70 ; they are celebrated for their learning, 75 ; the study of their language occupies the greatest part of their lives, 76 ; their ignorance of the arts and sciences, 77 ; imperfections of their government, *ibid.* defects of their moral system, 78 ; their ignorance in natural philosophy, 79 ; state of medical science among them, 80 ; of their military knowledge, *ibid.* of the arts, 81 ; their superstition, 83 ; notwithstanding all their defects they surpass all other nations in pride, 84 ; despotism of the government, 152, 153.
- Choiseul**, duke de, wisdom of his administration, 157 ; anecdote of him, 173.
- Christians**, misconception of their principles by the Jews and heathen, 52 ; their hatred of the Jews, 89.
- Cicero**, his vanity, 186.
- Cimon**, proof of the love of his country, 176.
- Confidence** in one's self, its advantages, 165—169.
- Contempt**, mutual, of the learned, 15 ; of persons of one profession for those of another, 16 ; of poets for prose-writers, 17 ; of various nations for foreigners, 25 ; of the English for other nations, 29 ; of the French, 31 ; of the professors of one religion for those of another, 52 ; its dangerous consequences when proceeding from religious pride, 91.
- Constance**, historical fact relative to that city, 103.
- Constitution**, political, of the pride excited by it in a nation, 138.
- Cowper**, William, lines on the love of his country, 87, note.
- Dairi**, or pope of Japan, his supposed sanctity, 57 ; his court, 58.
- Dancing-master**, French, anecdote of one, 12.
- Demetrius**, adulation of him by the Athenians, 184.

## INDEX.

*Demosthenes*, anecdote of him, 172.

*Despotic* power, coveted by mankind, 146 ; the will of a despot is his law, 147 ; melancholy picture of a country subject to a despotic government, 148 ; despotism of the Chinese government, 152 ; of the rajah of Tanjore, 153. *Disgust*, mutual, excited by opposite sentiments, 16.

*Egotism*, the source of all pride, 8 ; the parent of vanity arrogance, &c. 9 ; causes men to entertain a contempt for the rest of their species, 13 ; religious, 14.

*Egyptians*, their imaginary antiquity, 41.

*English*, national pride of the, 29 ; comparisons made by them between themselves and other nations, 30 ; their pride in their laws, 73 ; their hatred of the French, 90 ; their eminence in the arts and sciences, 132 ; consider personal merit as the only criterion of respect, *ibid.* honors invariably bestowed by them on talents, 133 ; more enlightened than other nations because they are more free, *ibid.*

*Englishman*, anecdote of one, 9, 10.

*Epaminondas*, his death, 178.

*Equality*, absolute, a false system, 142, 143.

*Esteem*, for others, produced by correspondence of sentiments, 10 ; of every one for his peculiar science, 12.

*Fable*, Indian, 33.

*Florence*, pride of the nobility of that city, 46 ; under the government of the Medicis it might be compared to Athens, 128 ; the veneration of its inhabitants for monuments of art, 129.

*Folly*, predominance of, in the world, 8.

*Francnia*, anecdote of a nobleman of that country, 53.

*France*, distinguished geniuses of that country, 134, success with which the arts have there been cultivated, 135.

*Freedom*, its influence on the mind, 142.

*French*, their practice of mutilating foreign names, 26, note ; their national pride, 31 ; their contempt for every thing that is not of French extraction, 32 ; species of freedom in which they pride themselves, 61 ; their pride in their laws, 72 ; their hatred of the English, 90 ; their adherence to the principles of Descartes, 98.

*French gentleman*, anecdote of one, 25.

## INDEX.

*French* author, his pride in the temperate climate of his country, 37, 38 ; his censure of the northern nations, 93.  
*French* colonel, anecdote of his self-importance, 64.

*Galeazzo*, John, duke of Milan, saying of his, 151.

*Genoa*, anecdote of a doge of, 5.

*Germans*, their want of national pride, 6 ; mean ideas entertained of their literary talents by an English writer, 68 ; ancient, their contempt of death, 118.

*Gleim*, the Brandenburg Tyrtæus, 118, note.

*Goths*, their courage and contempt of death, 117.

*Greeks*, their contempt of foreigners, 25 ; their obligations to foreigners, 26 ; their practice of altering foreign names, 27 ; their pride in the glorious deeds of their ancestors, 111 ; their respect for the sciences, 124.

*Greenlanders*, their contempt of foreigners, 25 ; they despise the Danes, 33.

*Guicciardini*, the historian, his expression concerning England, 67, note.

*Guinea*, anecdote of a negro king on the coast of, 65.

*Harley*, Mr. the first earl of Oxford, observation of a dancing-master concerning him, 12.

*Hatred*, not diminished by contempt, 89.

*Henry VIII.* anecdote of, 132, 153.

*Hindoos*, their pride in their imaginary antiquity, 43.

*Hipperrides*, anecdote of him, 176.

*Holbein*, the painter, anecdote relative to him, 133.

*Honor*, consequences of false notions of, exemplified, 103.

*Huns*, their pride in the military glory of their ancestors, 119.

*Ignorance*, sometimes the cause of contracted ideas, 19 ; of the pride arising from it, 67, 72.

*Importance*, imaginary, of the pride arising from it, 64.

*Iselin*, M. on Helvetic Virtue, 189.

*Isla*, father, a Spanish Jesuit, author of a celebrated novel, 101.

*Italian* author, vanity of one, 39.

*Italians*, modern, their national pride, 27 ; vain of their supposed liberty, 60 ; their contempt of all Transalpine nations, 67 ; their extraordinary notions in matters of



## INDEX.

religion, 95 ; justly proud of their reputation for the arts and sciences, 127 ; their veneration for great men contributed greatly to their progress in the arts, 128 ; accused of degeneracy, 131 ; their merits, 132.

*Japanese*, their imaginary antiquity, 41 ; their pedigree, *ib.* their religious pride, 57 ; their ludicrous pride arising from ignorance, 70, 71 ; formerly an enterprising and warlike nation, 119 ; their hatred of foreigners, 191.

*Jerome of Salamanca*, his panegyric on Torrubia's Natural History, 74.

*Jews*, their enmity to other religions, 53.

*Keyser*, anecdote related by him of the inhabitants of the mountains of Aosta in Piedmont, 34, note.

*Laplanders*, their notions concerning their origin, 44.

*Laupen*, battle of, 120 and note.

*Lausanne*, anecdote of a bishop of, 101.

*Laws*, their necessity in a state of society, 141.

*Le Franc*, M. his indignation at the presumption of the English in pretending to an equality with the French, 31.

*Liberty*, imaginary, of the pride arising from it, 60.

*Lobo*, father, his treatment on being introduced to the sovereign of Abyssinia, 62.

*Lodbrog*, king of Denmark, his exultation at the approach of death, 117 ; account of him, 117, note.

*Love* of country, natural to mankind, 88 ; a powerful sentiment among the Greeks and Romans, 172.

*Lucullus* defeats Tigranes, 62.

*Madura*, singular notion of the kings of, 38.

*Malays*, their pride in their imaginary antiquity, 43 ; title of their king, 63.

*Martinelli*, his assertion concerning the Germans, 68.

*Mathematician*, French, anecdote of one, 16.

*Miltiades*, the command of the Athenian army resigned to him by the generals before the battle of Marathon, 176.

*Mogul*, his titles, 63.

*Mohammedans*, religious pride of the, 54.

*Monarchies*, moderation of modern ones, 156.

## INDEX.

- Montague*, Lady M. W. her preference of England to other countries, 87.
- Morocco*, wretched state of that empire under the government of the Scherifs, 149.
- Muley Ismael*, emperor of Morocco, his excessive cruelties, 149, 150.
- Muri*, establishment of the abbot of, 64.
- Myrmidons*, their singular notion, 38.
- Natches*, of their nobility, 47; anecdote of the chief of that tribe, 63, 64.
- Newton* is treated with contempt by the French, 32; honors paid him by his country, 133.
- Nobility*, observations on, 44; imaginary, of the pride arising from it, 63.
- Odin*, notions instilled by him into his followers, 114; account of him, 115, 116, note.
- Osman*, Sultan, anecdote of, 37.
- Paraguay*, the natives of, imagine themselves descended from the moon, 43.
- Parisian* cockney, his contracted conceptions, 19.
- sportsmen, ludicrous picture of, 19, and note 19, 20.
- bookseller. question of one, 67.
- Patin*, his character of the English, 32.
- Pausanias*, his description of Greece, 126, 127.
- Pedaretes*, anecdote of him, 176.
- Pericles*, the soul of Athens, 126; opinion of Zeno concerning him, 171, 172.
- Persians*, their ignorance of foreign affairs, 69.
- Plutarch*, his erroneous ideas concerning the Jewish religion, 52.
- Power*, imaginary, of the pride arising from it, 63.
- Pride*, distinction between it and vanity, 105; two kinds of it, 106; a just pride operates as a restraint on vice, 107; it produces the most exalted sentiments, .
- Pride*, national, of, 3; of the Greeks, 25, 26; of the modern Italians, 27; of the modern Romans, *ib.* of the English, 29; of the French, 31; arising from imaginary advantages, 36; arising from imaginary antiquity or nobility, 40; arising from imaginary valor, power and importance, 60; arising from ignorance of foreign affairs, 67; arising from ignorance in general, 72; its advan

## INDEX.

- tages and disadvantages when arising from imaginary superiority, 86; excited by the recollection of the valor of ancestors, 110; arising from the reputation acquired by arts and sciences, 122; arising from the form of government, 138; the love of country kindled by it, 180; observations on some of its good and bad effects when grounded on real advantages, 164.
- Pride*, republican, of, 140; grounded on the advantages of liberty, equality and security, *ibid*.
- Pride*, monarchical, of, 155.
- Pride*, religious, of, 13, 48; of the Mohammedans, 53, 54; of the Arabs, Indians and Bramins, 56; of the Japanese, 57; contempt proceeding from it, 91; intolerance produced by it, 92.
- Privernates*, their gallant struggle against the Romans, 179.
- Ptolemy Philadelphus*, patronizes the arts and sciences, 124.
- Raphael*, his pencil characterized as mean and timid by the French, 32.
- Resewitz*, M. his enquiries concerning religious bigots, 95.
- Rheinthal*, anecdote of the inhabitants of a village in that district, 24.
- Roman*, female, reply of, 28.
- Romans*, ancient, their pride in the achievements of their ancestors, 113.
- Romans*, modern, vain of their illustrious pedigree, 28.
- Roncalli*, Count, his assertion concerning inoculation, 68.
- Russian* nobleman, anecdote of one, 129, 130.
- Scandinavians*, their pride in the valor of their fore-fathers, 114; their contempt of death, 116.
- Security* the best ground of self-esteem in republics, 145; this advantage enjoyed more frequently in aristocratic than in democratic states, *ibid*.
- Self-love*, its operation on the mind, 12; causes people to see advantages where none exist, 36.
- Sempach*, battle of, 120, and note.
- Smollett*, Dr. ludicrous description of Parisian sportsmen, 19, 20, note.
- Spaniard*, saying of one, 33; exclamation of one in his eulogy on St. Roch, 104.
- Spaniards*, their imaginary nobility, 45; their pride arising from ignorance, 74; instance of their hatred of the French, 90; their cruelties in America, 94.

## INDEX

- Sterne*, on pride, 187.
- Swedes*, their imaginary antiquity, 44.
- Swiss* tradesman, anecdote of, 25.
- their pride in the valor of their ancestors, 120; victories, gained by them at Laupen and Sempach, *ib.* and notes; defeat the Burgundians, 121.
- Tacitus*, his misapprehension of the worship of the Jews, 52.
- Themistocles*, anecdote of, 171.
- Thermopylae*, inscription over the Lacedæmonians who fell at that place, 179.
- Thomas*, M. occasion of writing his *Jumonville*, 90.
- Thrasylbulus*, his address to his countrymen, 177.
- Thucydides*, anecdote of, 171.
- Tigranes*, his confidence in his imaginary valor, 61, 62.
- Toleration*, religious, in England, 202; at Rome, *ibid.*
- Tooth-money*, in Turkey, 152.
- Torrubia*, panegyric on his natural history, 74.
- Trastaverini*, the inhabitants of the quarter of Trastavera at Rome, imagine themselves to be descendants of the Trojans, 28.
- Turkish* proverb, 37.
- pachas, their extortions, 151.
- Tyrtaeus*, sent by the Athenians to the Lacedæmonian army, 177; his martial songs revive their drooping courage, 178.
- Valor*, imaginary, of the pride arising from it, 61.
- Venetians* condemn to death one of their magistrates for quelling an insurrection, 143, 144.
- Verona*, anecdote of a nobleman of that city, 46.
- Villars*, Marshal, anecdote of, 20.
- Vitellius*, his reply to Caligula, 65, 66.
- Winkelried*, Arnold, heroic action performed by him at the battle of Sempach, 120.
- Xerxes*, his pride in his imaginary power, 63; his letter to Mount Athos, *ibid.*
- Zimmermann*, Dr. anecdote of his son, 171; opinions of two magistrates of Bern on his work on national pride, 185, note.
- Zurich*, anecdote of a native of, 20.

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